English Translations of

# Majmoo'al-Fatawa of Permanent Committee for Scholarly Research and *ifta*' of K.S.A

## Second Collection

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**This file is volume No.07 of 11**

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In the Name of Allah, Most Gracious, Most Merciful

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## Excuses for abandoning Jumu`ah and congregational Salah

**The second question of Fatwa no. 15562**

**Q 2: While staying in some Muslim countries, we prefer not to go to the Masjid (mosque) after hearing the Adhan (call to Prayer) for fear that we will see semi-naked woman and be exposed to Fitnah (temptation). Also, they practice some Bid`ahs (innovations in Islam) during their Salah (Prayer). Therefore, we offer Salah in congregation in one of our hotel rooms after pronouncing the Adhan and the Iqamah (call to start the Prayer). What is your opinion on this?**

**A:** It is better for you to go to the Masjid upon hearing the Adhan. However, you can avoid any temptations by lowering your gaze or taking an alternate way. As for Bid`ahs committed in some Masjids, this can be dealt with by going to a Masjid in which no Bid`ahs are committed if possible. If this is not possible, it is by no means permissible to offer Salah being led by an Imam who commits Bid`ah Shirkiyyah (innovation in Islam tantamount to associating others with Allah in His Divinity or worship), such as supplicating to other than Allah or seeking the help of other than Allah. As for Bid`ahs that cannot be described as Shirkiyyah, such as reciting Du`a' (supplication) in congregation along with raising hands after obligatory Salah, they do not affect the validity of offering Salah in the Masjid although you should advise those who do so.

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**Fatwa no. 14882**

**Q: As soldiers, our job necessitates us to patrol districts and markets. Sometimes, we go on patrols when Salah (Prayer) is due and the Adhan (call to Prayer) is proclaimed. What is your opinion; should we offer Salah in congregation or wait until those offering Salah leave the Masjid (mosque) and then offer Salah after they go back to their markets and work? Actually, we fear that thieves, subversives or the like, practice their activities during Salah time.**

**A:** You should offer Jumu`ah (Friday) Prayer in the nearest Masjid after the last Adhan marking the entrance of the Khatib (preacher) is proclaimed. If there is a danger that might negatively affect the task you are entrusted with, i.e. maintaining order, there will be nothing wrong with not offering the Jumu`ah Prayer and the congregational Salah. Instead, you may offer Zhuhr (Noon) Prayer in place of Jumu`ah and together offer Salah in congregation after people finish the first congregation. Actually, this is meant to protect public interest and to ward off public danger.

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**The first question of Fatwa no. 13963**

**Q 1: Is it permissible for me to obey my father's order not to offer Salah (Prayer) in the Masjid (mosque), bearing in mind that going to the Masjid**



**endangers my life?**

**A:** Offering Salah in the Masjid is obligatory for men, unless there is a Shar`i (Islamic legal) excuse. Accordingly, you may abandon offering Salah in congregation and offer Salah at home if going to the Masjid endangers your life.

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**The first question of Fatwa no. 19444**

**Q 1: Does an ordinary disease constitute an excuse for not offering Salah (Prayer) in congregation?**

**A:** A disease that constitutes an excuse for not offering Salah in congregation is the sort of disease that may make it difficult and inconvenient for one who is ill to go to the Masjid (mosque). Evidence can be found in the Hadith of the Prophet (peace be upon him) that reads: (Whoever hears the Adhan (call to Prayer) and is not prevented by some excuse to respond to it, his Salah (at home) will not be accepted.) People asked Ibn `Abbas (may Allah be pleased with them both) about what a valid excuse is and he said: "Fear or illness." Related by Ibn Majah, Al-Daraqutny, Ibn Hibban and Al-Hakim through an authentic Isnad (chain of narrators). The Prophet (peace be upon him) (became sick and when his disease became aggravated, he said: "Tell Abu Bakr to lead the Salah.") (Agreed upon by Al-Bukhari and Muslim).

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**Fatwa no. 20341**

**Q: I suffer from permanent flatulence and excessive gases in the stomach and bowels. Their sounds embarrass me because they are heard even by those nearby. This also affects my Khushu` (the heart being submissively attuned to the act of worship) and concentration during Salah (Prayer). In fact, I become so distracted that I am unaware of what the Imam (the one who leads congregational Prayer) says or the number of Rak`ahs (units of Prayer) I have performed. Thus embarrassed, I refrain from going to the Masjid (mosque). Moreover, all doctors I have seen say that the disease I suffer from is irritable bowel syndrome (IBS or spastic colon) and it is an incurable disease. Am I sinful for not going to the Masjid and not offering Salah in congregation?**

**A:** The disease mentioned above is not a valid excuse for not going to the Masjid to offer Salah in congregation. You should seek Allah's help, put these evil whisperings aside and ask Allah to cure you (we ask Allah to help you).

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**The second question of Fatwa no. 16330**

**Q 2: If dinner was served before the present Salah (Prayer) was due, but the Adhan (call to Prayer) was proclaimed while we were eating, should we stop eating and resume our meal after offering Salah? Or, should we first have our meal and then go to offer Salah?**

**A:** If Salah becomes due while a group of people are having their dinner, they should first complete their meal and then offer Salah after finishing with it. This is supported by the Hadith that reads: (If dinner is served and Salah becomes due, one should start with dinner.)

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Fatwa no. ( 20744 )

**Q: We, the teaching personnel of `Abdul-Rahman Al-Ghafiqy Secondary School in Jeddah, offer the Zhuhr (Noon) Prayer in congregation along with our students, thanks to Allah. However, supervising the great number of students is a problem. In fact, we sometimes miss some Rak`ahs (units of Prayer) and sometimes do not perform the supervision duty properly as we try not to miss congregational Salah (Prayer). Moreover, some students remain at the classrooms and thus misscongregational Salah. Your Eminence Shaykh, we suggested that two congregations should be made; one to be offered by some teachers before the students offer it so that they may later supervise students while offering Salah. However, we do not know whether doing so is in line with Shari`ah (Islamic law) rulings and whether we are rewarded for doing so. To feel assured, we sent this letter to Your Eminence so that you might instruct us. Actually, we hope that Your Eminence will send us your answer in a written form, along with some advice to your sons, so that our brothers can read it.**

**May Allah safeguard you and make you beneficial for Muslims.**

**A:** There is nothing wrong with appointing supervisors for students while offering congregational Salah so that discipline may be maintained in this regard even if it leads to missing the first congregational Salah. Actually, they are performing the task of propagation of virtue and prevention of vice, which is an indispensable task. In this regard, the Prophet (peace be upon him) said: ⟪I have considered ordering the Iqamah (call to start the Prayer) to be proclaimed, then ask someone to lead the people in Salah, and then go to those



[Who did not attend the congregational Salah]⟫ ... the Hadith.

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**Fatwa no. 17770**

**Q: I like to offer Jumu`ah (Friday) Prayer to attain its reward, but whenever I attend Jum`ah Prayer and listen to the two Khutbahs (sermons), I cannot because of illness. I suffer from nervous disorder, anger and worry. My heart starts beating strongly and epilepsy and weakness take over me. Am I excused for not attending Jum`ah Prayer in this case and am I blameless for offering it at home?**

**A:** If the case is as you mentioned, you are excused from the obligation of offering Jum`ah Prayer and should offer four Rak`ahs (units of Prayer) of Zhuhr (Noon) Prayer at home. Allah (Exalted be He) says: ﴾Allâh burdens not a person beyond his scope.﴿ And: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ We hope that Allah will give you the reward of attending congregational Salah as long as you are keen to attend it but you are prevented by an excuse.

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**Fatwa no. 15720**

**Q: What should a person who is bound with a rope or chain do when the time of Salah (Prayer) is due; should they offer Salah while being tied, or should they make up for it? Kindly, support your answer with Ayahs (Qur'anic verses) and Hadiths?**

**A:** When the time of Salah is due, it is obligatory upon anyone who cannot offer it due to their being tied up to offer it in the manner that suits their circumstances. Allah (Glorified and Exalted be He) said: (So keep your duty to Allâh and fear Him as much as you can) The Prophet (peace be upon him) said: (When I command you to do anything, do of it as much as you possibly can.)

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Fatwa no. 19391

**Q: Some commercial stores and individual properties are exposed to the danger of being burglarized by unscrupulous people.**

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**Thieves seize the time when security patrol officers stop to perform Salah (Prayer) in congregation in the Masjid (mosque). Respected Shaykh, you know that we are charged with the duty of safeguarding the property of citizens and residents and the country security. Therefore, we ask Your Eminence: Is it permissible for officers entrusted with patrolling squares to delay the performance of Salah till those praying come out of the Masjid (immediately without any significant delay)? What is the opinion of Your Eminence on this issue? May Allah safeguard you and help you to serve Islam and Muslims!**

**A:** The basic rule in this regard is that Salah in congregation in the Masjids is obligatory for adult males and may not be delayed except for a Shar`y (Islamic legal) excuse. Therefore, the status of officers whose work is to patrol squares to maintain order and to protect people's properties against any outrage is a valid excuse to not attend Salah in congregation. Thus stated, they may offer Salah at their posts so long as this excuse exists, bearing in mind that necessity is assessed according to its extent. However, I would like to praise your concern in this respect. I ask Allah to make you keener to comprehend the religion and safeguard Muslim interests.

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The third question of Fatwa no. 19089

Q 3: My apartment is on the fifth floor and I suffer from a chronic heart condition.

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I have been subject to medical treatment for seven years now. Sometimes, I hear the Adhan (call to Prayer) and I feel able to descend the stairs and pray in the Masjid (mosque). Other times, going up and down the stairs wears my heart out and affects my health, in general. Is performing Salah (Prayer) at home whenever I find myself unable to perform it in the Masjid permissible or not?

I ask you this, knowing that the Messenger of Allah, (peace be upon him) did not give a Rukhsah (concession) to a blind man, who lived beside the Masjid, to perform Salah at home. Thus, I ask, if I am seriously ill, am I permitted to perform Salah at home or must I go up and down the five floors at the time of every Salah? Kindly note that, while I am here, I never miss any Salah in the Masjid, as I live in a one-floor-apartment, near the Masjid. Answer me, may Allah benefit you as you benefit others and guide them to the right path!

A: If, as you mentioned, you live on the fifth floor and suffer from a heart condition, and going up and down the stairs negatively affects your health, then you may perform Salah at home whenever you feel unable to descend the stairs to perform it in the Masjid.

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Fatwa no. 19945

**Q: Sometimes, a Muslim may face difficulty in going to the Masjid (mosque) to perform `Isha' (Night) Prayer**

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**on account of fear or any other reason; is it permissible, in this case, to combine the `Isha' and Maghrib (Sunset) Prayers?**

**A:** Fear does not permit combining two Salahs (Prayers), yet, it allows the fearful to pray at home, and not to attend the congregational Salah in the Masjid if there is fear from his going out to the Masjid.

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**The fourth question of Fatwa no. 20398**

**Q 4: Is it permissible to perform Salah (Prayer) at home, especially the Fajr (Dawn) Prayer, on account of fear or due to a parental order to do so? Can this be done temporarily or permanently, bearing in mind that the causes of fear are endless?**

**A:** The principal ruling is that it is Wajib (obligatory) upon the male Muslim to perform congregational Salah (Prayer) in the Masjid (mosque). However, if a Muslim who is legally bound to perform Salah in the Masjid fears that he may be harmed if he goes out to the Masjid, he may perform Salah at home; for the Prophet, (peace be upon him) set it as a general rule by saying: ﴾There should be neither harming nor reciprocating harm.﴿ It was authentically reported that the Prophet (peace be upon him) said: ﴾Anyone who hears the Nida' (i.e. Adhan; call to Prayer) and he does not come to it (the Masjid), then there is no prayer (counted) for him except if he has a valid excuse.﴿ It was said to Ibn `Abbas (may Allah be pleased with them both): " What is the excuse?", he answered: "Fear or illness."

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Combining two Salahs

**The first question of Fatwa no. 20771**

**Q 1: Our Society of the Muslim Youth Union of Kirwan inquires about the issue of combining the Maghrib (Sunset) and `Isha' (Evening) Prayers; the controversy is about the manner of combining between the two Salahs (Prayers); the first group argues**

**that there should be no Dhikr (Remembrance of Allah) between the two Salahs. They derive proof for that from the Hadith reported on the authority of `Abdullah in the Sahih (Authentic Hadith Book) of Al-Bukhari:** (Whenever the Prophet (peace be upon him) was in a hurry, he used to delay the Maghrib Prayer and then offer three Rak`ahs (units of Prayer) (of the Maghrib) and perform Taslim (salutation of peace ending the Prayer), and after waiting for a short while, Iqamah (call to start the Prayer) used to be pronounced for the `Isha' Prayer when he would offer two Rak`ahs...) **etc.**

**The second group argues**

**that there should be Dhikr between the two Salahs, and they derive proof for that from the Hadith reported on the authority of Abu Hurayrah that was related by Al-Bukhari in his Sahih as:** (The people of affluence have taken over the highest ranks (in Paradise)...) **until the Prophet's (peace be upon him) words** (Say "Subhan Allah [Glory be to Allah]", "Alhamdu lillah [All praise is due to Allah]" and "Allahu Akbar [Allah is the Greatest]" thirty-three times each after every (obligatory) Prayer.)

**Which of the two arguments is right?**

**A:** If a Muslim needs to combine the two Salahs for an excuse that is Shar`y (Islamically lawful) that allows such combining, then they should not separate between the two combined Salahs except by a short period of time, following the example of the Prophet (peace be upon him).

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There is no contradiction between the two Hadiths; as the first Hadith specifies the second one.

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**The third question of Fatwa no. 16371**

**Q 3: It rarely happens that I combine two obligatory Salahs (Prayers) while traveling or because I have forgotten. How can I avoid this? I was once told that it is permissible to combine two Salahs at the time of either one of them.**

**A:** Each Salah must be offered at its respective time. However, it is permissible while traveling to combine Zhuhr (Noon) Prayer with `Asr (Afternoon) Prayer at the time of either of them or Maghrib (Sunset) Prayer with `Isha' (Night) Prayer at the time of either of them. The same applies to the case of an illness which might cause difficulty when Salahs are not combined.

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**The ninth question of Fatwa no. 20619**

**Q 9: Some people combine Salahs (Prayers) without a Shar`i (Islamic legal) valid excuse. They justify doing so by claiming that combining two Salahs such as Maghrib (Sunset) and `Isha' (Night) Prayers or Zhuhr (Noon) and `Asr (Afternoon) Prayers at the time of the former or the latter is permissible, because they are**

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**farmers and shepherds. They consider this a reason for the permissibility of combining Salahs.**

**A:** A Muslim has to offer each Salah at its respective time as prescribed by Allah and stated by His Messenger (peace be upon him). Allah (Exalted be He) stated:

﴾Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.﴿ Moreover, it is impermissible to combine two Salahs without a Shar`i valid excuse such as traveling or illness.

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Fatwa no. 17127

**All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.**

**The Permanent Committee for Scholarly Research and Ifta' has examined the Fatwa request submitted to His Eminence the Grand Mufty by His Eminence Minister of Islamic Affairs, Endowments, Da`wah and Guidance referring to the Fatwa request submitted by His Eminence the Director of the General Administration of Endowment and Mosques in Al-Ta'if. The request was referred to the Committee by the Secretariat General of the Council of Senior Scholars, no. 2128, dated 26/5/1415 A.H. Following is a statement of the question of His Eminence:**



**We received inquiries about the issue of some Imams combining Maghrib (Sunset) and `Isha' (Night) Prayers at the time of the earlier, while others did not make use of this Rukhsah (concession). According to inquirers, rainfall was not heavy enough to cause a substantial reduction in the movement of pedestrians, closing stores or hindering any vital public service. Were those who made use of the Rukhsah negligent? Or, are there certain conditions for making use of it and this is why some Imams did not do so?**

Having examined the Fatwa request, the Committee gives the following answer:

It is permissible to combine Maghrib and `Isha' proclaiming one Adhan (call to Prayer) and one Iqamah (call to start the Prayer) for both of them because of rainfall that may wet clothes and make it difficult to return once again to the Masjid (mosque) to offer `Isha' Prayer, according to the stronger of the two opinions maintained by scholars.

Similarly, both Salahs can be combined at the time of the earlier in the case of heavy mud, according to the most correct opinion maintained by scholars so as to avoid difficulty and hardship. Allah (Exalted be He) says: ﴾and has not laid upon you in religion any hardship﴿ He (Exalted be He) also says: ﴾Allâh burdens not a person beyond his scope.﴿

In addition, Aban ibn `Uthman (may Allah be pleased with them both) combined Maghrib and `Isha' on a rainy night while leading an eminent group of Tabi`un (Followers, the generation after the Companions of the Prophet) scholars, an act which was not known



to be contradicted by anyone and thus constitutes Ijma` (consensus of scholars). This was stated by Ibn Qudamah in his book Al-Mughny.

Focusing on the case in question, it is unfeasible to apply one ruling regarding combining Maghrib and `Isha' to all Masjids especially in large cities, for heaviness and effect of rain are different from one area to another. However, people should be enlightened and taught the practices and concessions of the Prophet (peace be upon him) that have been authentically reported.

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**The fourteenth question of Fatwa no. 17883**

**Q 14: It is related by Muslim that** (the Messenger of Allah (peace be upon him) combined Zhuhr (Noon) and `Asr (Afternoon) Prayers, and Maghrib (Sunset) and `Isha' (Night) Prayers, in **Madinah** under no circumstances of fear or rain.) **When asked about it, ibn `Abbas said: "He (the Prophet) wanted to remove hardship and troubles off his Ummah." How do you judge the authenticity of this Hadith? In case the Hadith is authentic, is it permissible for us to permanently combine Salahs (Prayers) following the practice of the Prophet (peace be upon him)? How can this Hadith be reconciled with the Ayah (Qur'anic verse) that reads:** (Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.) **?**

**A:** This Hadith is not evidence for the permissibility of combining Salahs as this does not go in line with



the practical Sunnah of the Prophet (peace be upon him) regarding Salah. It also runs counter to other Hadiths defining fixed times for each Salah. Moreover, scholars are unanimous that this Hadith may not be acted upon. Imam Al-Tirmidhy argued: "It is likely that the Prophet (peace be upon him) did so under adverse circumstances other than fear, rain, or travel."

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**The first question of Fatwa no. 18800**

**Q 1: I went with my family to a farm about ten kilometers outside our city. As it was raining heavily at the time of the Maghrib (Sunset) Prayer one of my brothers led us in Salah (Prayer) combining the Maghrib and `Isha' (Night) Prayers at the time of the earlier one on the pretext that there would be a hardship in offering the `Isha' Prayer at its due time. It should be noted that there was not a Masjid (mosque) on the farm: the Musalla (place for Prayer) was a part of the house.**



**What is the ruling on combining the Maghrib and `Isha' Prayers in this case? And what is the ruling on not combining them and offering each one separately at its due time?**

**A:** It is permissible to combine the Maghrib and `Isha' Prayers during rainfall, which can wet the clothes if one must go out to the Masjid or create mud that may prevent people from going out to the Masjid for fear of getting stuck in it. As you offered Salah at home because there were no neighbors to join you in offering Salah outside home, it would have been better not to combine both Salahs, as there was no difficulty involved and to be on the safe side. However, you do not have to make up for the Salahs you offered, for some scholars maintain that it is permissible to combine Salahs if there is a Shar`y (Islamically lawful) excuse that permits such act for those who should offer Salah at the Masjid.

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Fatwa no. 18081

## Ruling on combining Salahs under circumstances of rainfall or mud

A Muslim has to offer each of the Five Obligatory Daily Salahs (Prayers) at its respective due time as prescribed by Allah and verbally and practically defined by His Messenger (peace be upon him). In this regard, Allah (exalted be He) says:

(Part No. 7; Page No. 24)

﴾Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.﴿ The Prophet (peace be upon him) also said: ﴾Offer Salah (Prayer) at its prescribed time.﴿ Thus, it is not permissible to offer Salah either before or after its due time. An exception of this is a person who is permitted to combine two Salahs for a Shar`y (Islamic legal) excuse, such as traveling for a distance over which it is permissible to shorten Salah and illness that might make it difficult for a patient not to combine Salahs. Another excuse is rainfall and mud. Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful to him) said: "Time is the most important fundamental of Salah; therefore, offering it at its due time is as obligatory as observing Sawm (Fasting) at its due time during Ramadan, which may not be delayed to another time. However, it is permissible to combine Zhuhr (Noon) and `Asr (Afternoon) Prayers while standing on `Arafah (during Hajj) and to combine the Maghrib (Sunset) and `Isha' (Night) Prayers while in Muzdalifah as unanimously agreed upon by all Muslims. Likewise, it is permissible to combine Zhuhr (Noon) and `Asr (Afternoon) Prayers or Maghrib (Sunset) and `Isha' (Night) Prayers, according to many scholars, under the circumstances of traveling, illness and suchlike excuses. But it is impermissible to delay the Salahs that must be offered during daytime till nighttime or those that must be offered during nighttime till daytime under the circumstances of illness, traveling, a certain occupation or profession or whatever excuse, according to the unanimous agreement of scholars. Furthermore, `Umar ibn Al-Khattab (may Allah be pleased with him) considered combining two Salahs without

(Part No. 7; Page No. 25)

a valid excuse, a major sin." (Majmu` Al-Fatawa 22/30-31).

Accordingly, those who hasten and combine Salahs when it is only cloudy or when there is a little rain causing no hardship, or even when there is heavy rain that does not cause the road to be muddy, commit a grave mistake. Moreover, Salahs combined as such are invalid as they are combined without a valid excuse and because the Salah is offered before its time is due. Also, it is impermissible to combine Jumu`ah (Friday) and `Asr (Afternoon) Prayers, for neither the Prophet (peace be upon him) nor his Sahabah (Companions, may Allah be pleased with them all) are reported to have done so. Furthermore, Jumu`ah is structurally different from `Asr. Therefore, those who combine Jumu`ah and `Asr Prayers have to re-perform `Asr as they, in such a case, offered it before its due time without a Shar`y excuse.

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**The first question of Fatwa no. 20094**

**Q 1: We live in a region that is very cold and foggy, particularly in winter.**

(Part No. 7; Page No. 26)

**Is it permissible in this case to combine the Zhuhr (Noon) Prayer with the `Asr (Afternoon) Prayer as well as the Maghrib (Sunset) Prayer with the `Isha' (Night) Prayer, or is this permissible only during rainfall? May Allah reward you with the best!**

**A:** It is permissible to combine the Maghrib and `Isha' Prayers when there is rain that wets one's garment, or mud that makes it difficult for people to reach the Masjid (mosque), so as to ward off hardship. However, fog is not an excuse to combine Salahs (Prayers).

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Fatwa no. 18213

**Q: Living in Al-Bahah recently, heavy fog, sometimes obstructing vision, is always there plus rain that falls every now and then accompanied by severe cold. Actually, we do not know whether it is permissible for us to combine Salahs (Prayers) under such circumstances. Please be informed that some of us who go to the village that is 10 km or more away from the workplace arrive there after the Salah time has elapsed. We hope that Your Eminence will instruct us in this regard. May Allah safeguard and protect you!**

**A:** It is permissible to combine Maghrib (Sunset) and `Isha' (Night) Prayers if there is rainfall that might have the effect of



wetting people's clothes or causing the road to be muddy making it difficult to go to the Masjid (mosque). This is meant to avert hardship from the praying people. However, fog is not a valid excuse for combining Salahs. As for those whose location is so far away from the Masjid that they cannot hear Adhan (call to Prayer), they may offer Salah (Prayer) in congregation at their place.

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**Fatwa no. 18228**

**Q: One rainy night, we offered Maghrib (Sunset) Prayer only uncombined with `Isha' (Night) Prayer. However, I heard people in a nearby Masjid (mosque) combining Maghrib and `Isha' Prayers. Therefore, I went to that Masjid and offered `Isha' with them. What is the ruling on this action of mine?**

**A:** You should re-perform the `Isha' Prayer which you offered in a Masjid other than the one in which you offered Maghrib Prayer. In such a case, combining the two Salahs (Prayers) was not materialized due to the long interval that separated them. Actually, close sequence without interruption is a condition for the validity of combining two Salahs at the time of the earlier.

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**Fatwa no. 21103**

**Q: What is the Shar`y (Islamic legal) ruling on delaying the performance of `Asr (Afternoon) Prayer until shortly before the time of Maghrib (Sunset) on account of being occupied dealing with some patients? Actually, the faculty does not permit us to go unless permission is given by the consultant after having finished treating a patient.**

**A:** A surgeon has to take into account performing surgeries at times that will not cause missing the due time of Salah (Prayer). However, it is permissible in the case of necessity to combine two Salahs, such as Zhuhr (Noon) and `Asr (Afternoon) Prayers or Maghrib (Sunset) and `Isha' (Night) Prayers, at the time of the earlier or the later in proportion with the degree of necessity. As for Salahs that cannot be combined with the one after it, such as `Asr and Fajr (Dawn) Prayers, it will be good if they can be performed at their due time even if through shifts. If this option is unfeasible, there will be nothing wrong with delaying Salah until the surgery is finished due to necessity which should be assessed according to its extent.

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Fatwa no. 17766

Q: I work as a nurse in the intensive care department.

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The nature of work under this department requires treating people who are very seriously ill or badly injured. In some cases, patients suffer from cardiac arrest which entails necessary medical aid including artificial respiration, and thus requires me to carefully monitor the case and not to leave the intensive care unit. Actually, taking care of a patient might take many long hours, consequently I cannot perform Salah (Prayer), sometimes three obligatory Salahs, during this period.

In fact, there is lack of female workers in this department, thus, there is no substitute for me so that I can perform Salah on time. Furthermore, I might be required to sometimes take care of two or more cases simultaneously.

I would like to inform Your Eminence that I need to work to make a living. In fact, most cases treated in the department pass away after receiving necessary aid except for a very few number whose heart resumes activity and who leave the department while in good health. Actually, we fulfill our duties toward patients who pass away and their death is predestined by Allah and not caused by negligence on our part.

Having presented my case, I hope that Your Eminence will tell me what I should do regarding accumulated obligatory Salahs which I delay until the elapse of their due time having explained the reason for the delay.

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**A:** If you can perform each Salah at its respective due time in the workplace, you have to do so once it is possible. If this is unfeasible, you should combine Zhuhr (Noon) with `Asr (Afternoon) Prayer and Maghrib (Sunset) with `Isha' (Night) Prayer at the time of the earlier, before work begins, or at the time of the later, after work time. As for Fajr (Dawn) Prayer, it should be performed uncombined at its due time. It is invalid to combine Salahs in a manner different from those previously mentioned.

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**The first question of Fatwa no. 18074**

**Q 1: Studying medicine is such a hard task, as known to everyone. Under very tight time, we sometimes have to combine two Prayers, such as Zhuhr (Noon) and `Asr (Afternoon) Prayers, at the time of `Asr or even Maghrib (Sunset) Prayer due to the unavailability of time or a proper place for Salah (Prayer).**

**A:** You should offer each Salah at its respective due time and may not delay it or combine it with an earlier or later Salah. Applied to your case is the ruling pertaining to residents not travelers. In fact, the circumstances you referred to above do not constitute valid excuses for

**(Part No. 7; Page No. 31)**

delaying the performance of Salah after the lapse of its time. A Muslim has to perform Salah at its due time as long as they are sane. However, a traveler is entitled to the Rukhsah (concession) of combining Zhuhr and `Asr Prayers or Maghrib and `Isha' (Night) Prayers at the time of the earlier or the later, whichever is easier. In this regard, Allah (Exalted be He) says: ﴾Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.﴿ According to the Ayah (Qur'anic verse), each Salah is obligatory at a certain defined respective time. The Prophet (peace be upon him) defined the time of each Salah and warned against delaying Salah until after the elapse of its time. Furthermore, he (peace be upon him) was punctual in performing each Salah at its due respective time even under the severest and most difficult circumstances, such as Jihad (striving/fighting) in the Cause of Allah in compliance with the Ayah that reads: ﴾Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer - 'Asr ). And stand before Allâh with obedience [and do not speak to others during the Salât (prayers)].﴿ ﴾And if you fear (an enemy), perform Salât (pray) on foot or riding. And when you are in safety, offer the Salât (prayer) in the manner He has taught you, which you knew not (before).﴿ Therefore, you should repent to Allah of the sin you committed, i.e. delaying the performance of Salah until after the elapse of its time under no Shar`y (Islamic legal) excuse. You should also be keen in the future to perform Salah at its due time as defined by the Prophet (peace be upon him). Undoubtedly, Salah is the most important pillar of Islam following in rank only the Two Shahadahs (Testimonies of Faith). Furthermore, you should be meticulous to have a deeper understanding of the religion and ask reliable scholars to clarify your uncertainties.

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**The second question of Fatwa no. 19773**

**Q 2: In some accidents, we keep working for a long time; what is the ruling on shortening and combining Salah (Prayer) in this case?**

**A:** If you cannot offer Salah at its due time, due to being occupied in averting a serious danger, you should form the intention to combine it with the Salah that follows, if they can be combined; such as the Zhuhr (Noon) Prayer with the `Asr (Afternoon) Prayer and the Maghrib (Sunset) Prayer with the `Isha' (Night) Prayer. If it cannot be combined with another Salah such as the Fajr (Dawn) Prayer, you can offer it directly after you finish with your work at the accident site.

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Fatwa no. 17761

**Q: I am a disabled student who goes to school before noon. Zhuhr (Noon) Prayer becomes due while I am in class and I cannot perform Salah (Prayer) at school because**

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**of an apparatus that limits my movement. I leave school at the end of the academic day after `Asr (Afternoon) Prayer. After I go home, I offer Zhuhr and `Asr Prayers consecutively. Is it permissible to do so?**

**A:** You must offer Zhuhr Prayer at its due time if at all possible. Allah (Exalted be He) says: (So keep your duty to Allâh and fear Him as much as you can) He (Exalted be He) also says: (Allâh burdens not a person beyond his scope.) However, if you cannot offer Salah at your workplace and cannot leave until after `Asr Prayer is due, you should intend to combine Zhuhr and `Asr Prayers at the time of the later after you leave.

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**The fifth Question of Fatwa no. 18452**

**Q 5: If one is traveling somewhere which requires taking three consecutive means of transportation, thus causing them to miss more than three Obligatory Salahs (Prayers). What should one do in such a case?**

**A:** A Muslim who is Mukallaf (person meeting the conditions to be held legally accountable for their actions) and of sound mind must offer Salah at its due time

(Part No. 7; Page No. 34)

in any possible manner. Definitely, performing Salah is a duty that can never be waived. Moreover, Salah may not be delayed till its time elapses except in the case of traveling, severe illness or rainfall causing the road to be muddy which creates a hardship for people. Under the circumstances of traveling or illness, however, one may combine Zhuhr (Noon) and `Asr (Afternoon) Prayers either at the time of the latter or the former whichever is easier. Therefore, a person under such circumstances may offer `Asr Prayer at the time of Zhuhr Prayer if they please, or delay the performance of Zhuhr Prayer till the time of `Asr Prayer. The same applies to Maghrib (Sunset) and `Isha' (Night) Prayers, which can be combined under the circumstances of traveling, illness, or rainfall. However, in the case of rainfall Maghrib and `Isha' Prayers should be combined at the time of the former.

Regarding such circumstances, it is out of place to say that performance of Salah is delayed, because this extension of time is prescribed by Allah (Exalted be He). Therefore, it is always appropriate to say it is absolutely impermissible to delay performing Salah beyond its due time.

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**The ninth question of Fatwa no. 19479**

**Q 9: Is it permissible to combine between Zhuhr (Noon) and `Asr (Afternoon) Prayer given that it is too difficult to find a place to pray outside home, especially when going out shopping where it becomes too difficult to find a place to pray?**

**(Part No. 7; Page No. 35)**

**A:** You should perform each Salah (Prayer) in its due time, because Allah says: (Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.) Also, for the authentic Hadith of Gabriel on the times of Salah when he led the Prophet (peace be upon him) at the starting and ending time of each Salah, and said: (The time (of performing prayer) is anywhere between these two times.)

It is further not permissible to combine Zhuhr and `Asr Prayers or Maghrib and `Isha' Prayers except for a Shar`y (legal) reason such as traveling, illness, and the like. As for failing to find a place to pray because of shopping, this is not a legal excuse to delay offering Salah from its appointed time or to combine it with another. A Muslim should be keen to offer Salah in its due time wherever he/she is.

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Fatwa no. 19763

**Q: Because I work in shifts, the night shift makes it very difficult for me to wake up to perform Zhuhr (Noon) Prayer. I work as an airport technician at Riyadh airport all night long, which is quite exhausting. The shift ends at 7am and I go to bed at 8.30, as my home is half an hour away from**

(Part No. 7; Page No. 36)

**my workplace. Although I set the alarm clock at the time of Zhuhr Prayer, I suffer too much daily trying for an hour and half to get up. I do this so long as I am on the night shift which is forty five days. I sleep very deeply and have tried to convince officials to change my working hours to conform to Salah (Prayer) time, but they refused claiming that these work times are needed to serve scheduled flights.**

**I also suffer the same problem while on the day shift, as I sleep only two or three hours before Fajr (Dawn) Prayer and can only get up after sunrise. Is it permissible to combine Zhuhr (Noon) and `Asr (Afternoon) Prayers while on the night shift? Please, advise! May Allah reward you with the best!**

**A:** You have to offer Salah in congregation with fellow Muslim brothers. In this regard, you should fear Allah and strive to reach this goal. No doubt, you have to be keen to offer Salah in congregation based on the general purport of the Ayah (Qur'anic verse) that reads: ﴾Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.﴿ This means that Salah is to be offered at its times as defined by Allah and His Messenger (peace be upon him). In fact, being on the night or the day shift is not a Shar`i (Islamic legal) valid excuse for combining Zhuhr and `Asr Prayers, or delaying the performance of Salah till after its time elapses. As a solution, you can delay going to bed a little till you offer Salah if its time is near. Otherwise,

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you should sleep before the Salah time is due and do your best seeking all possible means that may help you get up at Salah time, such as setting your alarm clock at Salah's time or telling your family members or neighbors to awaken you, which is a possible matter.

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**The second question of Fatwa no. 15065**

**Q 2: What is the ruling on a person who prays the Five Obligatory Daily Prayers at one time due to being very busy? Is such a Salah (Prayer) valid?**

**A:** In order to have one's deeds accepted, they must meet the following essential conditions: They have to be purely dedicated to Allah, and to be consonant with the Prophetic Sunnah. The Messenger of Allah (peace be upon him) has given a description of the the Five Obligatory Daily Prayers and their times in the Hadith narrated on the authority of `Abdullah ibn `Amr (may Allah be pleased with them both) that the Messenger of Allah (peace be upon him) said: ﴿The time of the Zhuhr (Noon) Prayer is when the sun passes the meridian and a man's shadow is the same (length) as his height, (and it lasts) as long as the time for `Asr (Afternoon) Prayer has not come; the time for the `Asr Prayer is as long as the sun has not become pale; the time of the Maghrib (Sunset) Prayer is as long as the twilight has not ended; the time of the `Isha' (Night) Prayer is up to the middle of the average night; and the time of the Fajr (Dawn) Prayer is from the appearance of dawn, as long as the sun has not risen; but when the sun rises, refrain from Salah for it rises between the horns of the devil.﴾ This Hadith is related by Muslim. So the Prophet (peace be upon him) has set a fixed time for each Salah to be performed within, and delaying it until the due time is over is not permissible except for

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one permitted to combine Zhuhr and `Asr Prayers and the Maghrib and the Isha' Prayers, like the traveler and the patient. Allah (Exalted be He) said: ﴿Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.﴾ So each Salah has to be offered in its due time.

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Fatwa no. 21369

**Q: I would like to inform Your Eminence that I am a Saudi citizen who has been working for the Embassy of the Custodian of the Two Holy Mosques in the Republic of Philippines for two years. I would also like to describe in brief the nature of work, which is very burdensome and requires me to stay at the office for a long period. During this period, I edit and type very urgent tasks, answer the phone and receive foreign visitors. This is in addition to many occasions which my job requires me to attend at different times. All these tasks cause me, sometimes, to miss performing some obligatory Salahs at their due time, especially Zhuhr (Noon) Prayer.**

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**I also sometimes miss `Asr (Afternoon), Maghrib (Sunset) and `Isha' (Night) Prayers. In light of Islamic tolerance and ease, I hope that Your Eminence will instruct me on the easiest manner to offer Obligatory Prayers while in such awkward situations. Please, tell me whether it is permissible to combine Zhuhr and `Asr Prayers and Maghrib and `Isha' Prayers as I am mostly busy during their due times? Please be informed that I live in the Philippines where my work is located. May Allah reward you with the best!**

**A:** It is impermissible to combine two Salahs except for a Shar`i (Islamic legal) valid excuse, such as traveling or illness. As for work, it is not a valid excuse for combining Salahs as it is within your capacity to offer each Salah at its due time in the workplace. Allah (Exalted be He) says: ﴾Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.﴿ This means that Salah must be performed at certain times and may not be delayed thereafter.

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**The first question of Fatwa no. 20654**

**Q 1: I work for an oil company in Rome, Italy. My office hours start at (12:30) and end at (3:30) every day, and likewise**

(Part No. 7; Page No. 40)

**in the evening.**

**The question is: How should I perform the Zhuhr (Noon) and `Asr (Afternoon) Prayers in winter; can I combine them or not?**

**A:** You have to offer each Salah (Prayer) in its due time. If you have no Masjid (mosque) close to your work and no congregation that you may join, you have to perform it at work. You are not permitted to combine the two Salahs as there is no legally valid reason for combining them.

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**Fatwa no. 19827**

**Q: The Christian regular private schools in Ethiopia have a policy of preventing Muslim children from performing Salah (Prayer) inside the schools, which prompted some Muslim students to leave their school and some others to delay the Salah, given that there are regular government schools which allow Muslim students to perform Salah. The problem lies in the lack of discipline in the government schools and in the teachers themselves who are unqualified and further do not observe their regular working hours, which has an extremely negative influence on the students' levels. In contrast, the Christian private schools are totally different from the government schools in terms of**

(Part No. 7; Page No. 41)

**order and teachers' discipline and competence.**

**Is it permissible for Muslim students to combine the Maghrib (Sunset) and `Isha' (Night) Prayers at the time of the later one, so as to continue their classes in the Christian regular private schools, or do they have to leave these schools and join the government schools despite their defects?**

**A:** Muslims are duty bound to perform Salah in their due times, and leave schools that do not allow them to do so, in order to preserve their religion. This is actually based on the fact that Salah is the essential pillar of Islam, and anything that leads to neglecting it is not sanctioned.

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Fatwa no. 18600

**Q: We are teachers and many a time we hear the Adhan (call to Prayer) of Zhuhr (Noon) and `Asr (Afternoon) Prayers while we are busy with students and we cannot stop the classes for such classes have fixed times during which they must be fulfilled. What is the ruling on delaying these two Salahs (Prayers) until soon before the Maghrib (Sunset) Prayer?**

**A:** It is not permissible to delay performing a Salah and combine it with another except for a Shar`y (Islamic legal) excuse such as illness or travel. But to delay it for teaching

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is actually not an excuse, for Muslims should organize school classes in such a way that allows no conflict with the times of obligatory Salahs.

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**The second question of Fatwa no. 17557**

**Q 2: Being a student, I offer the Five Obligatory Daily Prayers all at one time as I cannot offer each Salah (Prayer) in its due time. Is it permissible to do so?**

**A:** It is impermissible to combine two Salahs (Prayers) unless in a case of illness, travel, heavy rain or the like. As for combining all Salahs at one time, it is absolutely forbidden, as Allah (Glorified and Exalted be He) has set a fixed time for each Salah, and the Prophet (peace be upon him) has translated this schedule of Salah times into action. Therefore, the questioner must offer each Salah in its due time.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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**The second question of Fatwa no. 16368**

**Q 2: My town is located 12 km away from the place where I study, and sometimes I do not have a break between lectures, and consequently if I attend the lectures on time**

(Part No. 7; Page No. 43)

**I will miss the Zhuhr (Noon) and `Asr (Afternoon) Prayers, so can I combine and shorten the two Salahs (Prayers)?**

**A:** You are duty-bound to offer each Salah in its due time without combining or shortening them as you are not traveling. The distance you commute is not considered travel. Furthermore, keeping attendance in lectures is not an excuse that allows combining Salahs, for you can offer the due Salah within a few minutes then join the lecture again.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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**The fourth question of Fatwa no. 14428**

**Q 4: Is it permissible for women to combine Maghrib (Sunset) and 'Isha' (Night) Prayers at the time of heavy rain?**

**A:** If a woman offers Salah (Prayer) at home, she is not permitted to combine Maghrib and `Isha' Prayers at time of heavy rain.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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## Combining `Asr Prayer and Jumu`ah Prayer

**Fatwa no. 19887**

**Q: I put before you an incident of an Imam (the one who leads congregational Prayer) of a Masjid (mosque) in our district. He combined between the Jumu`ah (Friday) and `Asr (Afternoon) Prayer in the time of the earlier one as there was rain at the time of the Jumu'ah Prayer. Many of the attendees questioned the validity of their Salah and whether they should repeat offering `Asr Prayer. Do Your Eminence see that the congregation should be informed during the next Jumu`ah Prayer that they should repeat offering `Asr Prayer on grounds that the one they offered was invalid? I hope that Your Eminence will consider this issue and provide us with your Fatwa in this regard. May Allah grant you good health, double your reward, and help us and all Muslims benefit from your knowledge! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!).**

**A:** The way the Imam has acted, combining the `Asr Prayer with Jumu`ah Prayer due to rain is an incorrect Ijtihad (juristic effort to infer expert legal rulings) which has no origin in Shari`ah. But may Allah reward him! Basically, it is impermissible to combine between the Jumu`ah and `Asr Prayers as nothing has been reported from the Prophet (peace be upon him) or his Sahabah (Companions of the Prophet) in this regard, and each of Jumu`ah Prayer and `Asr Prayer are a different sort. Accordingly, both the Imam and Ma`mums (persons led by an Imam in prayer) have to repeat offering `Asr Prayer as they offered it before its time and without any Shar`y (Islamic legal) excuse.



They should further be informed of this ruling, and all Imams of other Masjids should likewise be informed of the impermissibility of this action, lest this incorrect Ijtihad be exercised again and cause confusion to the Ma`mums and harm them in their religion by offering Salah before its time which results in repeating it beyond its due time. It is worth mentioning that rain fell in the lifetime of the Prophet (peace be upon him) while he was leading Muslims for Jumu`ah Prayer and he (peace be upon him) did not combine it with `Asr Prayer.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

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**The second question of Fatwa no. 18161**

**Q 2: What is the ruling on combining Jumu`ah (Friday) Prayer with `Asr (Afternoon) Prayer for a person traveling at the time of Jumu`ah Prayer? May Allah reward you well!**

**A:** It is not permissible to combine `Asr Prayer with Jumu`ah Prayer as the former differs from the latter in form as mentioned in the book "Sharh Al-Muntaha", and other books. The same ruling has been issued by His Eminence, Shaykh Muhammad ibn Ibrahim the Mufty (Islamic scholar qualified to issue legal opinions) of the Kingdom of Saudi Arabia (may Allah be merciful with him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

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| Salih Al-Fawzan | `Abdul-`Aziz Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 18586**

**Q 1: Allah has favored me with performing `Umrah (lesser pilgrimage) and all praise and favor is due to Him. However, when we wanted to leave the Sacred City, those responsible for the journey asked us to combine the Jumu`ah (Friday) Prayer with `Asr (Afternoon) Prayer, but people split into two groups; one regarding this combining as forbidden and the other deeming it permissible, so what is the soundest opinion? May Allah grant you success!**

**A:** It is impermissible to combine `Asr Prayer with Jumu`ah Prayer as they are not the same sort. Shaykh Muhammad ibn Ibrahim (may Allah be merciful with him) said in his Fatwa no. 3272, as he was answering a question: "So you are bound to make up each `Asr Prayer you have combined with the Jumu`ah Prayer, for such a combining is by all means invalid."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

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The seventh question of Fatwa no. 21545

**Q 7: A- If Friday coincides with the time when the workers are scheduled to move to another location and they have already performed Jumu`ah (Friday) Prayer with the congregation in the Masjid (mosque) of the city, is it permissible for them to combine and shorten the `Asr (Afternoon) Prayer with Jumu`ah Prayer when they have decided to**



**move to another location right after finishing Jumu`ah Prayer, given that the destination may not be far from the the first location, yet the moving itself causes hardship?**

**B- If the workers intend to stay at that location for more than four days, should they shorten the Salah (Prayer) or offer it in complete during their stay in that location? If they are permitted to shorten, are they permitted to combine Salahs in case of hardship caused by coldness, shortage of water, incessant work and the like?**

**A 7: A-** It is not permissible to combine `Asr Prayer with the Jumu`ah as they are not of one sort.

**B-** If workers decide to stay in a location for more than four days, they shall be bound to offer a complete Salah as the rulings of travel will not be applied to them then, and in such a case they are not permitted to combine either, due to the reasons mentioned above.

May Allah grant us all success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

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| Bakr Abu Zayd | Salih Al-Fawzan | `Abdul-`Aziz ibn `Abdullah Al Al-Shaykh |

**The first question of Fatwa no. 20019**

**Q 1: Sometimes we travel on Friday morning, is it permissible to perform Jumu`ah (Friday) Prayer as Zhuhr (Noon) Prayer and combine it with `Asr (Afternoon) Prayer?**

(Part No. 7; Page No. 48)

**A 1:** If one travels on Friday before noon, he can perform Jumu`ah Prayer as Zhuhr and can combine it with `Asr Prayers together either at the time of the earlier or the latter according to what is easier for him, and he can also shorten each Salah to two Rak`ahs. However, it is preferable to join the Jumu`ah Prayer if there is a Masjid establishing it on the way; but he cannot then combine `Asr with it and should wait until the time of `Asr starts to perform it. If it is afternoon and one has not yet started the travel, he must perform Jumu`ah Prayer before traveling.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

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## Jumu`ah Prayer

**Fatwa no. 13858**

**Q: We are a group consisting of forty-two families, each has some men. We have been living in the same region for one third or half of the year, for the purposes of farming. Is it obligatory upon us to offer the Jumu`ah (Friday) Prayer during our stay in this region? You should bear in mind that we do not live in one area as a village; rather, we live in dispersed camps, where we can see each other at times when plants and herbs grow less. Can the report that the Prophet (peace be upon him) offered the Jum`ah Prayer under a tree on his way of Hijrah (the Prophet's migration to Madinah) lend support to this? We are confused, so guide us with a Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard. May Allah reward you with the best!**

**A:** If the reality is as you mentioned, you do not have to offer the Jum`ah Prayer, for you fall under the ruling of nomadic Bedouins, rather than the people of villages and territories. As for the report you mentioned that the Prophet (peace be upon him) offered the Jum`ah Prayer on his way to Hijrah under a tree, this is utterly baseless.

May Allah grant us all success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 16481**

**Q: There is a group of employees working in the field of oil in the Arab Gulf, about 110 away from the mainland and they live in fixed posts made of iron in the form of three-floor houses, that contain rooms, kitchens, laundries and a Masjid (mosque) that accommodates about twenty-five people. They move by helicopters or boats. There are similar posts that lie nearby. Their work demands their stay in the site for fourteen days uninterrupted. They spend two Fridays; they work from 5:00 a.m. to 5:00 p.m. on the first Friday and from 5:00 p.m. to 5:00 a.m. on the second. They are confused whether they should offer the Jumu`ah (Friday) Prayer or not. Kindly, give them a Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard. May Allah reward you with the best!**

**A:** Permanent settling in houses built with the materials customarily used in building is a condition for the Jum`ah Prayer to be obligatory and valid. The case in the question does not meet this condition, so it is not permissible for them to offer the Jum`ah Prayer and they have to offer the Zhuhr (Noon) Prayer instead. And Allah knows best.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 7; Page No. 51)

**The first question of Fatwa no. 17971**

**Q 1: Our Masjid (mosque) at the student hostel is located far away from the university. Are we allowed to offer the Jumu`ah (Friday) Prayer at one of the university chambers, given the fact that it is almost difficult to offer it at the Masjid of the student hostel?**

**A:** You must offer the Jum`ah Prayer at Al-Masjid Al-Jami` (the large mosque where Jumu`ah [Friday] Prayers are held) if it is located near to you. You are not allowed to hold Jum`ah Prayer at the university. This is based on the Ayah (Qur'anic verse) in which Allah (Exalted be He) states: ﴾O you who believe (Muslims)! When the call is proclaimed for the Salat (prayer) on the day of Friday (Jumu'ah prayer), come to the remembrance of Allah [Jumu'ah religious talk (Khutbah) and Salat (prayer)]﴿ If you cannot offer it at Al-Masjid Al-Jami`, then you may offer it as Zhuhr (Noon) Prayer at the university. This is because you are not permanent residents in that area. Rather, Jum`ah Prayer is rendered obligatory on you when there are permanent residents present (at nearby places) who hold Jum`ah Prayer (in which case you should pray with them).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18791

Q: We live in a desert that includes nine valleys, each is about an hour and a half to three hours away from the other.

(Part No. 7; Page No. 52)

Farming, cattle, and even we depend on rainwater. When the rain falls, the water collects in tanks dug in the ground. Each is five meters long, two meters wide, and four meters deep. Each of these valleys has about five tanks which provide drinking water only for us and our cattle. We do not use this water for Wudu' (ablution); we rather perform Tayammum (dry ablution with clean earth), unless a person needs to perform Ghusl (full ritual bath) following major Hadath (ritual impurity that necessitates full bath). When these tanks run out of water, we move to other neighboring valleys. Everyone in the valley does the same. When all the valleys run out of water, we move to neighboring regions where there is river water. It takes about three days on foot and seven hours by jeep to travel to the neighboring regions; however, the jeeps are not available all the time. Besides, in our valleys there are water tanks, a few new houses and Masjids (mosques) built of palm trunks.

My question is: Is it obligatory upon us to offer the Jumu`ah (Friday) Prayer in our case? We did not use to offer it, considering ourselves Bedouins. A short time ago, some of us traveled and came back telling us that it is obligatory upon us to offer the Jum`ah Prayer. They started doing so and continued to offer it along with some people each Friday

(Part No. 7; Page No. 53)

in one of these valleys. When these valleys run out of water, people do not offer the Jum`ah Prayer until the rain falls again. Should we offer Jum`ah in our case? My second question is: Should we perform Wudu' using these tanks or can we perform Tayammum to save the tank water? Guide us, may Allah benefit you! Please consider this matter bearing in mind that there is no resident Imam (the one who leads congregational Prayer). Wa `alaykum as-salam warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you )

A: **First,** if the case is as you mentioned and you are not settled in a certain place; rather, you move seeking after rain water, you should not offer the Jum`ah Prayer and should offer the Zhuhr (Noon) Prayer instead.

**Second,** it is not permissible to perform Tayammum when there is water present and the ability to use it. The Salah (Prayer) of whoever performs Tayammum while water is available is invalid, unless water is barely enough for drinking and cooking; in such case, there is nothing wrong with performing Tayammum.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 19604**

**Q 1: I am a military officer whose work requires moving from one place to another. I moved with eight persons to an island where there is a Masjid (mosque) without a regular Imam (the one who leads congregational Prayer); is it obligatory upon us to offer the Jumu`ah (Friday) Prayer, bearing in mind that the island is far away from our country and we stay there for about a month?**

**A:** Most scholars hold the view - which is the most preponderant - that the traveler who has the intention to stay in a place for more than four days is not to take advantage of the Rukhsahs (concessions) of travel. Accordingly, your stay for a month in another country does not waive the obligation to attend the Jum`ah Prayer with the other residents, since the obligation on you to perform it is dependent on the presence of permanent residents who hold Jum`ah Prayer, but you should not hold it independently from them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20006

**Q: Is it permissible to offer the Jumu`ah (Friday) Prayer at one of the rest areas, along the suburbs of Riyadh around Al-Janadriyah or Al-Yasmin Quarter, north of Riyadh, if there is a large congregation who gather for a certain occasion? Please bear in mind that these rest areas are about four or five kilometers away from the Masjids (mosques). May Allah safeguard you.**

(Part No. 7; Page No. 55)

**As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you.)**

**A:** All male Muslims should offer the Jum`ah Prayer in congregation at the Masjids, if they are residents, i.e., non-travelling. They should not overlook the Jum`ah Prayer, and it is not permissible to offer it at rest areas lying along the city suburbs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

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Fatwa no. 20548

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.

The Permanent Committee for Scholarly Research and Ifta' has read the letter submitted to His Eminence, the Grand Mufty, by the Director of the Cooperative Office for Call and Guidance serving minorities in Makkah Al-Mukarramah, no. 693, on Rajab 4, 1419 A.H. The letter was referred to the Permanent Committee by the Secretariat General of the Council of Senior Scholars, no. 4403, on Rajab 15/1419 A.H. It includes a request to continue offering the Jumu`ah (Friday) Prayer at the Masjid (mosque) within the headquarters of the Dallah Company, Bin Laden Company and Al Hanouf Group. The letter of His Eminence reads as follows:

(Part No. 7; Page No. 56)

Your Eminence, Grand Mufty of the Kingdom of Saudi Arabia, and Chairman of the Council of Senior Scholars, Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz, may Allah protect you! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!) To proceed:

I would like to inform Your Eminence that some companies and institutions in Makkah Al-Mukarramah employ a large number of workers who do not speak Arabic and thus, overlook attending the Jum`ah Prayer, or go late to it on the pretext that they do not understand Arabic. They need to be guided, so the Office was asked to send some Du`ah (callers to Islam) to lead these workers in the Jum`ah Prayer at the Masjid of the company. One was sent and led a large number of them in Salah (Prayer) at the Masjid. He delivered the Khutbah (sermon) first in Arabic, and then translated it into their language. They benefited a lot, though many of them do not listen to the Khutbah and attend the Salah only. Accordingly, we hope Your Eminence will guide us as to whether we should continue sending Du`ah or not; bearing in mind that the companies that ask that Jum`ah Prayers be held within its Masjids are three: Dallah Company, Bin Laden Company and Al Hanouf Group. Only the workers of these companies offer Salah in these Masjids. The knowledgeable Du`ah who lead Salah and are sent by the Office are graduates of the Islamic University.

(Part No. 7; Page No. 57)

Kindly, guide us, may Allah guide your steps!

Having reviewed your question, the Committee issued a Fatwa (legal opinion issued by a qualified Muslim scholar) that it is not permissible for these companies to hold Jum`ah Prayers for their workers in the Masjids located within their headquarters, as it is not officially established to hold Jum`ah Prayers in such Masjids, and there are no residents among the workers upon whom the Jumu`ah Prayer is obligatory. The workers in these companies should offer the Jum`ah Prayer at nearby Masjids from where they hear the Adhan (call to Prayer). There is nothing wrong with translating the Khutbah afterwards so they may benefit from it. If the headquarters of the companies are far away from the Masjids where Jum`ah Prayers are held, so that they do not hear the Adhan

and there are no residents among the workers upon whom the Jumu`ah Prayer is obligatory; then the Jum`ah Prayer is not obligatory upon the workers and they should offer Zhuhr (Noon) Prayer instead - consisting of four Rak`ahs (units of Prayer).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

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| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

Fatwa no. 20796

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets. To proceed:

The Permanent Committee for Scholarly Research and Ifta' has read the letter sent to His Eminence, the Grand Mufty, from the leader of the Specialized Training Center



in Makkah Al-Mukarramah. The letter was referred to the Permanent Committee for Scholarly Research and Ifta' by the Secretariat General of the Council of Senior Scholars, no. 7115, on Dhul-Hijjah 18/1419 A.H. His Eminence asked the question that reads as follows:

In the Specialized Training Center of one of the general security sectors in Makkah Al-Mukarramah, we have a Masjid Jami` (the large mosque where Jumu`ah [Friday] Prayers are held) where the Jumu`ah (Friday) Prayer and Khutbah (sermon) used to be attended by many people and residents. However, after a large number of workers were relocated, the Khutbah was discontinued, as the number of persons who attend the Jum`ah Prayer varies from time to time; sometimes they are only ten persons and other times there are less than this. You should take into consideration that some courses that last for three or six months are held at the center for individuals numbering about forty from other sectors. During the Hajj, the personnel of the center reach about one hundred, in addition to assistants numbering about three hundred from other regions. After the end of Hajj, the center returns to normal for the rest of the year. Also, there is a number of Masjids surrounding our Masjid, each is about one kilometer away from our Masjid.

We hope Your Eminence will give us a Fatwa (legal opinion issued by a qualified Muslim scholar) concerning the ruling on offering



the Jum`ah Prayer and Khutbah in this Masjid, so that we may be enlightened.

Having studied the question, the Committee answered that it is not obligatory upon you to offer the Jum`ah Prayer, and it will not be valid if you perform it independently (from the permanent residents). This is because you are not residents in the place where the courses are held. You have to offer the Jum`ah Prayer with other permanent residents in the nearby places where the Jum`ah Prayer is held, for it becomes binding upon you depending on other permanent residents, based upon the general evidence reported in this respect. If there is no nearby Masjid where the Jum`ah Prayer is held, you must offer the Zhuhr (Noon) Prayer instead.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

| Member | Member | Member | Chairman |
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| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah Al Al-Shaykh |

**The first question of Fatwa no. 20866**

**All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.**

**The Permanent Committee for Scholarly Research and Ifta' has read the Fatwa request submitted to His Eminence, the Grand Mufty, from the questioner, Head of Islamic Affairs Department for Border Guard at the north-borders. The question is referred to the Committee by Secretariat General of the Council of Senior Scholars, with registration no. 469, dated**

(Part No. 7; Page No. 60)

**18 Muharram, 1420 A.H. After examination, the Committee answered the posed questions; following is the (first) question and its answer:**

**Q 1: At the north borders we have more than forty border-centers. However, there are no available Masjids (mosque) constructed independent of the buildings of these centers. Therefore, congregational Salahs (Prayers) are offered in one of the rooms used as a Musalla (place for Prayer), or in the hall in which a rug is placed. The Five Obligatory Daily Salahs are offered there. Based on this, controversies have arisen regarding the permissibility of holding Jumu`ah (Friday) Prayers in these centers. Some, based on views of scholars, maintained that holding Jumu`ah Prayers inside these centers is impermissible. So what is the ruling on holding Jumu`ah Prayer at these centers? Are there certain criteria and conditions for this? Please note that the majority of workers there do not stay for a long time; they are transferred from one center to another. Please reply promptly to this urgent question, for its importance, so as not to allow ignorant people to address such issues.**

**A:** It is not permissible for the employees at these centers to hold Jumu`ah Prayers independently (from the permanent residents), because they are not considered residents. One of the conditions for holding Jumu`ah Prayers is permanent residence. Those in question should offer Jumu`ah Prayer in any of the available Masjids at the nearby villages where Jumu`ah Prayers are held. However, if there are no Masjids in neighboring villages in which Jumu`ah Prayers are held by the inhabitants of the village, they should offer Zhuhr (Noon) Prayer instead.

(Part No. 7; Page No. 61)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Chairman |
|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah Al Al-Shaykh |

Fatwa no. 16569

**All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets. To proceed:**

**The Permanent Committee for Scholarly Research and Ifta' has read the question submitted to His Eminence, the Grand Mufty, from the educational manager in the region of Makkah Al-Mukarramah and the Head of Public Service Camps, no. 52/S, on Dhul-Hijjah 3, 1414 A.H.. The manager asked the following question:**

**We hope Your Eminence will give us a Fatwa (legal opinion issued by a qualified Muslim scholar) regarding this issue: The Saudi Arabian Scouts Association holds each year, during the period from Dhul-Hijjah 1 to Dhul-Hijjah 3 scout camps in Mina and `Arafat throughout the days of Hajj. The participants in these camps organize programs and activities in service of the pilgrims in Al-Masha`ir (Sacred sites where the rites of Hajj are performed: Mina, `Arafah and Muzdalifah). It is difficult to transport them all to the Masjids (mosques) where the Jumu`ah (Friday) Prayers are held, in addition to many other factors that prevent this.**

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**Our question to Your Eminence is: Is it permissible for the student participants to offer the Jumu`ah Prayer inside their camps in Mina and `Arafat, bearing in mind that most of them are from outside Makkah Al-Mukarramah and are from different towns in the Kingdom?**

Having studied the question, the Committee answered that it is not obligatory upon them to offer the Jum`ah Prayer, and it will not be valid if they perform it separately. This is because they are not residents in the place where the Jumu`ah Prayer is offered. They are to offer complete Zhuhr (Noon) Prayer without shortening it, unless they are in the state of Hajj but they should not combine the Salahs. This ruling applies unless there is a nearby Masjid in which the Jumu`ah Prayer is being established and they can perform it there. In this case, they are obligated to offer the Jumu`ah Prayer like other permanent residents, based upon the general meaning of the evidence reported in this regard.

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Fatwa no. 21551

**Q: We would like to ask your Excellency a question that occupies our minds. We are a group of clerks working in one of the branches of Sabek factory in the Second Industrial District on Al-Kharj Road, about 50 km from Riyadh. Our work requires that we remain on duty on-site for the entire day, and so we observe the Five Obligatory Daily Prayers in the factory's control room behind monitors, alarm systems and a phone in an area measuring approximately 6m x 3m. We have held the Jumu`ah (Friday) Prayer twice before**



**in this facility. Our numbers in the Salah does not exceed ten persons. It is noted that there is no Masjid (mosque) nearby us and nor residential buildings. Since we cannot leave the factory due to necessary and overwhelming work commitments, is it permissible to hold Jumu`ah (Friday) Prayer in this place? As we may miss praying Jumu'ah once or twice every month, do the Jumu`ah Prayers we have previously offered suffice? Please provide us with the correct view, may Allah reward you.**

**A:** If the case is as mentioned in the question, the Jumu`ah Prayer is neither applicable to nor obligatory upon you. This is because one of the conditions for its validity is that you be permanent residents, which you are not. You are only bound to constantly remain in your work place. Based on this, you must repeat the Jumu`ah Prayers you have previously observed and make them up as Zhuhr (Noon) Prayers.

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Fatwa no. 21398

**Q: What is the ruling on holding Jumu`ah (Friday) Prayer in an unpopulated village? Bedouins from the desert attend the village mosque only for Jum'ah Prayers. What is the ruling on holding Jum`ah Prayers in another unpopulated village**

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**where only three workers live?**

**Q:** If the case is as mentioned in the question, it is impermissible to hold Jumu`ah Prayer in a unpopulated village wherein no one permanently resides. The Jumu`ah Prayer is not obligatory upon nomadic Bedouins who must pray the Zhuhr (Noon) Prayer in its stead; that is, they are to offer four Rak`ahs (units of Prayer).

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Fatwa no. 21358

**Q: We are a group of individuals from the Borders Guard whose work involves operating machinery in the Empty Quarter, repairing roads. We are always on the move, going from one place to another subject to work demands. We have offered the Jumu`ah (Friday) Prayer several times during our work, and would like to know whether Jum'ah is obligatory on us in our circumstance? Moreover, what should we do about the Jumu'ah Prayers we have previously offered? Are we to repeat them as Zhuhr (Noon) Prayers? May Allah reward you well, bless your work and benefit Islam and Muslims through you!**

**A:** In the above mentioned case, the Jumu`ah Prayer is invalid because among the conditions of its obligation on Muslims is residence. As you are not settled in the place, the Jumu`ah Prayer is not obligatory upon you nor is it valid except if there is a nearby town in which it is established and you observe it with the congregation. In this case

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it suffices you to offer Zhuhr Prayer. This is because you will then be following the rules applied to the congregation in the town in this regardt. Based on your question, you must pray Zhuhr Prayer for every Jumu`ah Prayer which you have observed in the manner mentioned in your question.

May Allah grant you success and peace blessings be upon our Prophet Muhammad and his family and Companions!

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**The first question of Fatwa no. 17527**

**Q 1: Once an Imam (the one who leads congregational Prayer) mounted (the pulpit) to deliver a Khutbah (sermon) in one of the Masjids (mosques) of Fayfa and after he said the Salam (Islamic greeting of peace) the Mu'adhin (caller to Prayer) announced the Adhan (call to Prayer). Then, the Mu'adhin went out to perform Wudu' (ablution). Is this permissible? What is the ruling on him going out after the second Adhan? I should mention that he was not in the Masjid before the Prayer but he came, proclaimed the Adhan and then left to perform Wudu'. What is the ruling on that?**

**A 1:** The best is that a Mu'adhin should purify himself in his house before going to the Masjid. However, if the Mu'adhin leaves the mosque to perform Wudu' after announcing the Adhan, this does not spoil his Adhan or Prayer.

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**The second question of Fatwa no. 17880**

**Q 2: The Number of Adhans (call to Prayer) in Jumu`ah (Friday) Prayer: According to the Maliki Madh-hab (school of jurisprudence), the Adhan is performed three times after the entrance of the Imam (the one who leads congregational Prayer). According to the Hanbali Madh-hab, this is a Bid`ah (heresy in religion), and the Jumu`ah Prayer of anyone who does so is null and void. They based their opinion on the fact that the Prophet (peace and blessings of Allah be upon him) gave direction to make the Adhan just once. Thereupon the Hanbalis in our society parted away and pray in separate Masjids (mosques) to keep themselves away from such Bid`ah. The first and second cases have become the main reasons that caused the separation of the Masjids of the two Madh-habs, to the extent that when a Maliki died, Hanbalis did not utter Istighfar (seeking forgiveness from Allah) for him because, in their opinion, he died as a Kafir (disbeliever).**

**A:** The basic rule for Jumu`ah Prayer is to proclaim the Adhan only once, after the entrance of the Imam, as was the case during the lifetime of the Prophet Muhammad (peace and blessings of Allah be upon him). Making the Adhan more than once is not permissible and that is proved by the Hadith of the Prophet (peace and blessings of Allah be upon him): ❨Anyone who brings in an act which is not in accordance with this matter of ours (Islam), his act will be rejected.❩ Thus, whoever does so is a sinner but his Jumu`ah Prayer is not rendered Batil (null and void). All parties must reach an understanding in matters of religious knowldege by resorting to wisdom and good admonition without violence, rigidity or enmity. May Allah set right the affairs of all people! As for making the first preliminary Adhan in the Jumu`ah Prayer, it was a Sunnah (a commendable act) of the rightly-guided caliphs. It was first introduced during reign of `Uthman ibn `Affan (may Allah be pleased with him) and all the Sahabah (Companions of the Prophet Muhammad) unanimously agreed with that act, among them was `Aly (may Allah be pleased with him). Moreover, the Prophet Muhammad (peace and blessings of Allah be upon him) said: ❨You must follow my Sunnah and the way of the rightly-guided caliphs. Hold on to it and stick fast to it. Avoid novelties, for every novelty is a Bid`ah, and every Bid`ah is an error.❩



May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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**The first question of Fatwa no. 17332**

**Q 1: Does the Jumu`ah (Friday) Prayer have a specific time other than the the time of Zhuhr (Noon) Prayer?**

**A 1:** The time of offering the Jumu`ah Salah is the same time as that of Zhuhr (Noon) Salah, according to the most authentic of the two opinions of scholars. It begins at noon and ends at the approachment of the time of the `Asr (Afternoon) Salah. This was authentically reported from the Prophet (peace and blessings of Allah be upon him) who would offer the Jum`ah Salah at the time of the Zhuhr Salah.

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Fatwa no. 19940

**Q: We are a group of Muslims here in France. We have a Masjid (mosque) where we offer all the Salahs (prayers) except the Jumu`ah (Friday) Prayer because of the time. In winter, we have no problem in observing the Jumu'ah Prayer; the Zhuhr (Noon) Salah is due at one o'clock pm when we are at home. However, from the beginning of March, the French government**

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**set the clock forward an hour and they call this 'summer time'. The Zhuhr then is at two o'clock in the afternoon when we are at work; hence, we cannot offer the Jumu`ah Salah. Is it permissible for us to offer the Jumu`ah Salah one hour before its due time in Summer; i.e. at one o'clock in the afternoon like in winter? If it is impermissible, then what is the solution to this? Also, is the Jumu`ah Salah valid with a congregation of only four men?**

**A: First:** It is obligatory for you to offer the Jumu`ah Salah in the afternoon. If your work conditions allow you to offer it at the beginning of its time, then this is good, otherwise, you may offer it in the middle or at the end of its time. Nonetheless, delaying it beyond its specified time is impermissible, as Allah (Exalted be He) says: ﴾Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.﴿ In addition to other supporting evidence.

**Second:** According to the authentic opinion held by Muslim scholars, the Jumu`ah Salah can validly be offered by a minimum congregation of three people or greater, for there is no proof to stipulate a specific number beyond the three. Hence, if you are four men, you may offer the Jumu`ah Salah.

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**The first question of Fatwa no. 18845**

**Q 1: I go to the Masjid (mosque) early on Friday. However, I carry out some tasks in the courtyard and the store belonging to the Mosque, and I do not assume my place (in the row) except after three or four hours. Does the following Hadith apply to me or not:** (Whoever goes in the first hour (i.e. goes early for the prayer), it is as if he has sacrificed a camel (in Allah's cause).) **?**

**A 1:** Your reward depends on the time you spend in the Masjid waiting for the Salah as the Hadith states: (The Muslim is in the state of offering Salah as long as he is waiting for Salah and the angels keep on asking for Allah's Forgiveness for him.) .

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**Fatwa no. 14151**

**Q: Is the Ghusl (full ritual bath) for Jumu`ah (Friday Prayer) obligatory or Mustahab (desirable) that could be replaced by Wudu' (ablution) because it presents a hardship in winter when the weather is too cold? Please advise and may Allah protect us all for He is All-Hearer and Responsive!**

**A:** Friday is the best day of the week when the Muslims gather to offer the Jumu`ah Salah and listen to the Khutbah (sermon). Hence, it is Mustahab for those attending the Jumu`ah to perform Ghusl to be clean and eliminate any foul odors from their bodies and apply perfume. If one only performs Wudu',



this is sufficient as it was authentically reported from the Prophet (peace be upon him) that he said: ﴾If any one of you performs Wudu' on Friday, that will be all right; and if any of you performs Ghusl, this will be better.﴿

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Fatwa no. 15836

**Q: A man had intercourse with his wife on Thursday night after the Maghrib (sunset) or the `Isha' (night) Prayer; i.e. in the first half of the night. Then, he performed Ghusl (ceremonial bath) with a combined intention of purifying himself from Janabah (major ceremonial impurity related to seminal discharge) and of making Ghusl of Jumu`ah (Friday Prayer). Is this valid as a Ghusl for Jumu`ah, knowing that his intention was made to perform Ghusl for Jumu`ah and from Janabah, and that it was before midnight?**

**A:** The Ghusl that you made before the break of dawn does not fulfil the Ghusl for Jumu`ah because it should be made after the break of dawn, which marks the beginning of a new day. It should be known that the Ghusl for Jumu`ah is

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a stressed Sunnah

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**The seventh question of Fatwa no. 20308**

**Q 7: We offer four Rak`ahs (units of Prayer) for the Jumu`ah (Friday) Prayer as we do in the Five Obligatory Daily Prayers.**

**A 7:** Offering four Rak`ahs for the Jumu`ah contradicts the Sunnah (acts, sayings or approvals of the Prophet), the acts of the Rightly-Guided Caliphs and the Ijma` (consensus of scholars). There are Hadiths Mutawatir (a Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) reported from the Prophet (peace be upon him) indicating that he used to offer two Rak`ahs for the Jumu`ah Prayer preceded by two Khutbahs (sermons). More than one scholar reported the Ijma` that the Jumu`ah Prayer is two Rak`ahs preceded by two Khutbahs. Scholars of every Madh-hab (School of Jurisprudence) clarified that the Jumu`ah Prayer and Salat-ul- `Eid (the Festival Prayer) may be performed behind the upright and the Fasiq (someone flagrantly violating Islamic law) Imam (the one who leads congregational Prayer). Being infallible is not a prerequisite for being the Imam in these Salahs (Prayers) for none is infallible but the Messenger of Allah (peace be upon him) and other prophets before him. During the lifetime of the Prophet (peace be upon him), the Jumu`ah Prayer was offered in one of the villages of `Abdul Qays in Bahrain that was called Jawatha. Moreover, it was offered in towns and villages during the era of the Rightly-Guided Caliphs, like 'Aly (may Allah be pleased with him) and in the era of Ahl-ul-Bayt (members of the Prophet's extended Muslim family) after him like Al-Hasan, Al-Husayn, `Aly ibn Al-Husayn, Muhammad



ibn `Aly Al-Baqir, Ja`far ibn Muhammad Al-Sadiq and other Imams from Ahl-ul-Bayt renowned for knowledge and virtue, may Allah be pleased with them all. None of them denied that the Jumu`ah is two Rak`ahs preceded by two Khutbahs. Moreover, they did not state that the Imam should be infallible and just for the Salah to be valid. They prayed behind the Muslim rulers in Makkah, Al-Madinah, Al-Sham (the Levant) and Iraq where some of the Imams were just, whereas others were not. It was not reported from any of them that he repeated the Salah they offered behind their contemporary Muslim Imams, even if they were not known for being just and even if they were known for their Fisq (flagrant violation of Islamic law), like Al-Hajjaj and his likes who lacked the qualities of justice. It becomes clear that the truth which Allah sent with our Prophet Muhammad (peace be upon him) and was followed and practiced by his Sahabah (Companions of the Prophet) after him, including `Aly and his sons (may Allah be pleased with them all) is that the Jumu`ah is two Rak`ahs preceded by two Khutbahs and that it should be offered in towns and villages. As for those who live in the desert and women, they are not required to offer the Jumu`ah Prayer. Rather, they should pray the Zhuhr (Noon) Prayer as four Rak`ahs unless they are on a journey. In this case, they may offer Zhuhr Prayer as two Rak`ahs (the Salah of the traveler) or offer the Jumu`ah Prayer with people in towns and villages. In addition, it is not obligatory for the traveler to offer Jumu`ah Prayer, however, if he offers it with the residents, it would be sufficient for him and he would not have to offer Zhuhr Prayer.

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**Fatwa no. 16892**

**Q: We live in a village most of whose dwellers earn their livelihood through farming and raising cattle. They establish Jumu`ah (Friday) and `Eid (Festival) Prayers in the village but some of them moved to another more populated one in which official services are more available. This new village is five kilometers away from our village. Some other villagers are still living in the same village, their number may sometimes be less than forty to establish Jumu`ah prayer, and in the two `Eid prayers, this number may be forty or more or less depending on the attendance of those who live and work outside as they come to celebrate `Eid with their families.**

**Is it permissible for them to establish Jumu`ah and the two `Eid Prayers? Are they valid in such cases? Can you clarify the issue to us, may Allah reward you with the best!**

**A:** Those who stay permanently in the mentioned village must establish Jumu`ah and two `Eid Prayers even if their number is less than forty because there is no Sahih (authentic) Hadith regarding the decisive number obligatory for establishing Jumu`ah Prayer.

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**Fatwa no. 15865**

**Q: I am a Muslim living in a remote village which has only three other Muslim widows, is it permissible for me to establish Jumu`ah (Friday) Prayer with them in this village ? I hope you will clarify this issue for me, may Allah reward you with the best!**

**A:** It is imermissible to establish Jumu`ah Prayer unless there is the minimum number of people by whom congregational Salah (Paryer) is valid, which is two people in addition to the Imam (the one who leads congregational Prayer) according to the most correct opinion maintained by scholars. Jumu`ah Prayer cannot be established by women only. Nevertheless, if they pray with men, it will count as Zhuhr (Noon) Prayer for them.

May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet Muhammad, his family, and Companions!

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**The second question of Fatwa no. 17795**

**Q 2: There is a Masjid (mosque) in our village, those in charge of it do not establish either Fajr (Dawn) Prayer or `Isha' (Night) Prayer on the pretext that it is for security purposes, though reality opposes their claims: everything is safe and as it should be. Is it still valid to establish Jumu`ah (Friday) Prayer in this Masjid?**

**A 2:** It is Wajib (obligatory) on you to offer congregational Salah in this Masjid as much as you possibly can. As for Jumu`ah Prayer, you have to pray Jumu`ah with other Muslims in any other Masjid which offers it.

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**Fatwa no. 18546**

**Q: The population of the city of Guarulhos located near the international airport of ( Sao Paulo ) in ( Brazil ), is about (1,500,000). It has about 130 Muslim families. There is a Masjid (mosque) near Al-Jabbanah Al-Islamiyah District which has room for 500 people. We offer Jumu`ah (Friday) Prayer in this Masjid. During daily prayers there are about 55 people who perform their regular prayers there. During the two 'Eids (festivals) the number can reach about 200 people. Only about 600 meters away, there is a club where some 15 to 20 people offer Jumu'ah Prayer. In which one of the two is it better to offer Jumu`ah Prayer? Al-Masjid Al-Jami` (the large mosque where Jumu`ah [Friday] Prayers are held) which was established twenty years ago and where Jumu`ah is continuously offered, or the club which was only built three years ago?**

**A:** It is Wajib (obligatory) on you all to congregate for Jumu`ah Prayer in the Masjid and for the five daily prayers whenever possible because the regular congregation of Muslims is desirable and needed. Moreover, it would be better to increase the number of those who are regular in daily prayers in one place. Division among Muslims is impermissible and prayers should be offered in Masjids which are originally built for this purpose.

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Allah (Glorified and Exalted be He) says: ﴾In houses (mosques) which Allâh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered [i.e. Adhan, Iqamah, Salât (prayers), invocations, recitation of the Qur'ân etc.]. Therein glorify Him (Allah) in the mornings and in the afternoons or the evenings,﴿ ﴾Men whom neither trade nor sale (business) diverts from the Remembrance of Allâh (with heart and tongue), nor from performing As-Salât (Iqâmat-as-Salât), nor from giving the Zakât.﴿ And : ﴾The Mosques of Allâh shall be maintained only by those who believe in Allâh and the Last Day, perform As-Salât (Iqâmat-as-Salât), and give Zakât and fear none but Allâh.﴿ He (Glorified and Exalted be He) also says: ﴾O you who believe (Muslims)! When the call is proclaimed for the Salât (prayer) on Friday (Jumu'ah prayer), come to the remembrance of Allâh [Jumu'ah religious talk (Khutbah) and Salât (prayer)] and leave off business (and every other thing). That is better for you if you did but know!﴿ The Prophet (peace and blessings be upon him) said : ﴾Whoever hears the Adhan (call to Prayer) and does not come to it (i.e. Salah), then there is no Salah for him except with an excuse.﴿ Related by Ibn Majah, Al-Daraqutny, Ibn Hibban and Al-Hakim. Someone asked Ibn Abbas (may Allah be pleased with him) about the excuse, he replied: ( fear or illness), there are many Hadiths in this regard. You have to congregate and unite in harmony and beware of disunity and difference.

May Allah grant us success!

May Allah's Peace and Blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21575

**Q: We are employees in a company and we have a Musalla (place for Prayer) which is about six meters wide and seven meters long. We divide ourselves into two groups to perform congregational Salah (Prayer) because of the circumstances of our work, since it is impossible to leave all the sensitive machines at the same time. Some of us go and perform Salah while the other group stays working. When it is Friday, we do the same in offering Jumu`ah (Friday) Prayer; dividing ourselves into two groups, some offer Salah while others work, when they finish Jumu`ah Prayer, the working group go and have their turn for Jumu`ah too.**

**Is our deed valid or not? We hopefully wish Your Eminence will clarify the issue for us, may Allah reward you with the best!**

**A:** There is no blame in your division into two groups for offering your regular daily Salah in your workplace because it is the nature of your work system. But it is invalid to offer Jumu`ah Prayer at your work place because it is Wajib (obligatory) on you to offer it at the nearest Masjid (mosque). However, due to the circumstances of your work which necessitate some of you staying beside the machines, some of you can go and perform Jumu`ah Prayer while some stay at the factory until they finish Jumu`ah Prayer in the Masjid with other Muslims. When they come back those who stayed at the factory can go and offer four Rak`ahs (units of Prayer) of Zhuhr (noon) Prayer.

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**Fatwa no. 18240**

**Q: We only have two Masjids Jami` (the large mosque where Jumu`ah [Friday] Prayers are held). The number of worshippers who come for Salah (Prayer) increases notably in Ramadan. Some Muslims rented a hall in one district of the city for Muslims to offer Tarawih (special supererogatory night Prayer in Ramadan) during Ramadan. Is Jumu'ah (Friday) Prayer in this temporarily rented hall valid if they did so, especially during this month; that is to say; offering only four Jumu`ahs during Ramadan?**

**A:** If the reality is as you have mentioned that the number of the worshippers increases in Ramadan to the degree that the two Masjids do not have room for any other praying people, there will be no blame in renting a hall which could help in the congregation of those worshippers. Muslims should always pay great attention to congregational Salah at the Masjid, not to do this only during Ramadan, because congregational Salah in the Masjid is Wajib (obligatory) on men. It has been authentically been proven from the Prophet (peace be upon him) that he said: ﴿Whoever hears the Adhan (call to Prayer) and does not come to it (i.e. Salah), then there is no Salah for him except with an excuse.﴾

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Fatwa no. 18469

**Q: We ask about the validity of Jumu`ah (Friday) Prayer instead of Zhuhr (Noon) Prayer for only one month in a rented hall taking into consideration that there are two Masjids Jami` (the large mosque where Jumu`ah [Friday] Prayers are held), but they do not have room for all the worshippers in Ramadan?**

**A:** If the reality is as you mentioned that the number of the worshippers increases in Ramadan to the degree that the two Masjids do not have room for any other praying people, there will be no blame in renting a hall which could have room for the rest of the worshippers, you could also offer Jumu`ah Prayer and its Khutbah (sermon) in this rented hall, if there are more than one Jumu`ah congregations in only one town at times of need, there will be nothing wrong with that.

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Fatwa no. 21892

Q:

1- Is it permissible for us to offer Jumu`ah (Friday) Prayer and Salat-ul-`Eid (the Festival Prayer) without

(Part No. 7; Page No. 80)

seeking the permission of relevant authorities? If we did that out of omission to refer to competent authorities, what is the ruling on that?

2- Is it permissible for us to offer Jumu`ah Prayer and Salat-ul-`Eid at multiple locations on the pretext of long distances, bearing in mind that we have an abundance of means of transportation, thank Allah? Are we sinful?

3- Do we deserve a reward for doing so, i.e., offering Jumu`ah Prayer and Salat-ul-`Eid at multiple locations, out of tribalism? Please, bear in mind that many people are ignorant in this respect.

4- Although we belong to one country, we suffer from the problem that citizens of the villages constituting our country are tribalists. Actually, each group prefers to offer Salah (Prayer) in their respective village's Masjid (mosque) and do not bother to leave the village for Al-Masjid Al-Jami` (the large mosque where Jumu`ah [Friday] Prayers are held), which is only one kilometer away from them.

We hope that Your Eminence, helped by Allah, will give us a conclusive Fatwa (legal opinion issued by a qualified Muslim scholar), may Allah bless your knowledge!

**A:** It is Wajib (obligatory) that you all offer Jumu`ah Prayer and Salat-ul-`Eid at one place. However, if you need more Masjids and Musallas (places for Prayer) for `Eid, you may refer to the relevant branch of Waqf (endowment) and Masjid authority so that they may consider it in conformity with the applicable system.

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**Fatwa no. 18310**

**Q: Please, give me a Fatwa (legal opinion issued by a qualified Muslim scholar) on the following question submitted by the Islamic Community in New Castle, United Kingdom. They ask whether it is permissible to offer Jumu`ah (Friday) Prayer in two groups consecutively as their number is beyond the capacity of the Salah (Prayer) place. Actually, the university that granted them the place restricted their number to 250, while they are now more than 400.**

**A:** It is impermissible to establish Jumu`ah Prayer two or more times in one place. Actually, doing so has no basis in the Qur'an, the Sunnah (whatever is reported from the Prophet), or the practice of the Salaf (righteous predecessors), or great scholars. However, it is permissible, when needed, to establish Jumu`ah Prayer at another Masjid (mosque) in the country.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 13877

**All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.**

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**To proceed:**

**The Permanent Committee for Scholarly Research and Ifta' has examined the Fatwa request submitted to His Eminence the Chairman by the Religious Affairs delegate through the Da`wah (calling to Islam) Center in Al-Bahah. The request was referred to the Committee by the Secretariat General of the Council of Senior Scholars, no. 1796 on 27/4/1411 A.H. Following is a statement of the question:**

**On visiting the police department of Al-Bahah while traveling for preaching and guidance purposes, I was asked the following question:**

**Nowadays, we charge soldiers to continually patrol cities, villages and commercial shops in order to safeguard properties and maintain order against the abuse of those perverted. However, soldiers ask how they can offer Jumu`ah (Friday) Prayer in such a case. Is it waived in such a case and may they offer it as Zhuhr (Noon) Prayer after people leave Masjids (mosques)?**

**Kindly, submit the question to the Chairman in order to give us the necessary Fatwa (legal opinion issued by a qualified Muslim scholar) which we will, in turn, convey to our soldiers. May Allah grant you success! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)**

Having examined the Fatwa request, the Committee gave the answer that they should offer Jumu`ah Prayer in the nearest Masjid after the last Adhan (call to Prayer) that marks the entrance of the Khatib (preacher), is proclaimed. If there is danger that might negatively affect the task

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they are entrusted with, i.e. maintaining order, there will be nothing wrong with not offering the Jumu`ah Prayer. Instead, they may offer Zhuhr Prayer instead of Jumu`ah Prayer. Actually, this is meant to keep public interest and to ward off public danger.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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**The second question of Fatwa no. 14241**

**Q 2: On Friday, I went to the Masjid (mosque) having performed Wudu' (ablution), dressed well and applied perfume. The Masjid is located in a village where there are no loudspeakers. On my way, I sat for about ten minutes at a grocer's. Thereafter, I went to the Masjid and found that people had finished Salah (Prayer) and left. Am I sinful for doing this?**

**A:** Whoever fails to catch the Jumu`ah (Friday) Prayer out of no negligence and not being accustomed to doing so, as one who arrives at the Masjid to find that people have finished Salah, we hope that Allah will pardon him. Moreover, one who does so and then repents, Allah, the Oft-Forgiving the Most Merciful, will forgive him as He forgives all who turn to Him in repentance. As a rule, one who does not catch the second Rak`ah (unit of Prayer) of Jumu`ah Prayer is considered to have missed Jumu`ah and should offer it as Zhuhr (Noon) Prayer, i.e. four Rak`ahs when its time becomes due.

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**The first question of Fatwa no. 20722**

**Q 1: While traveling I caught up with a resident Imam (the one who leads congregational Prayer) in the last Tashahhud (testification recited in the sitting position in the last unit of Prayer) of Jumu`ah (Friday) Prayer. Upon his saying Taslim (salutation of peace ending the Prayer), I performed two Rak`ahs (units of Prayer) to complete my Salah (Prayer). Is what I did correct?**

**A 1:** Whoever joins an Imam in just Tashahhud of Jumu`ah Prayer is considered to have missed performing Jumu`ah Prayer, since the least with which one can join Jumu`ah Prayer is one Rak`ah (with the Imam). Thus, you should make up for the Salah as four Rak`ahs as an ordinary Zhuhr (Noon) Prayer.

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**The second question of Fatwa no. 15260**

**Q 2: On Friday, the leadership allows soldiers to head to the Masjid (mosque) only after the Salah (Prayer) has begun to be established. With the possibility of their presence near the Masjid to listen to the Khutbah (sermon), yet they are assigned to secure wireless connection and are required to move to the sites of the crimes upon receiving any communication**



**to deal with, if any. This may coincide with the time of Jumu`ah (Friday) Prayer, which means that they miss performing it in congregation. What is the ruling on this regard?**

**A:** It is permissible to adopt such a measure, if this is entailed by necessity.

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**Fatwa no. 15614**

**Q: Is it obligatory on me to perform Jumu`ah (Friday) Prayer, knowing that I use a wheelchair and that I can go to the Masjid only with the help of someone pushing the wheelchair?**

**A:** If there is anyone who can help you to go to perform Jumu`ah Prayer, it is preferable that you should attend it provided your presence causes no harm for the praying people. If you cannot attend it at the Masjid, you can perform it as ordinary Zhuhr (Noon) Prayer, i.e., four Rak`ahs (units of Prayer).

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**Fatwa no. 19338**

**Q: My dear Shaykh, I am a believing young man. I perform Salah (Prayer) regularly.**



**Yet once I did not perform two consecutive Jumu`ah (Friday) Prayers. We all know that it is obligatory on every male Muslim to perform Jumu`ah Prayer in the Masjid (mosque). Yet I abandoned it unintentionally and there was no compelling reason that prevented me from performing it. Later, I read in some books that whoever abandons Jumu`ah Prayer for two consecutive weeks goes out of the fold of Islam, i.e., becomes Kafir (non-Muslim). Since I trust neither in these books nor in the Madh-hab (School of Jurisprudence) of their authoring scholars, I refer to Your Eminence in order that my heart may be at ease. Thus what is the ruling on this?**

**A:** Anyone on whom Jumu`ah Prayer is obligatory, but abandons it deliberately without an excuse, commits a grave major sin and disobeys Allah and His Messenger. Thus it is obligatory on him to hasten to turn to Allah in sincere repentance of this bad deed and not to commit this again. It is reported in the Sahih (authentic) Hadiths that there is severe punishment waiting for anyone who abandons Jumu`ah Prayer without a Shar`y (Islamically lawful) excuse. The Prophet also strongly warned against abandoning it. Of these Hadiths is what was narrated on the authority of Ibn Mas`ud (may Allah be pleased with him) that the Prophet (peace be upon him) said to some people who used to neglect performing Jumu`ah Prayer: ﴾I was going to order a man to lead the people in prayer, and then burn down, on men who do not attend the Jumu`ah Prayer, their houses.﴿ (Related by Imam Muslim in his Sahih [Authentic Hadith Book] and Imam Ahmad in his Musnad) It was narrated on the authority of Abu Hurayrah and Ibn `Umar (may Allah be pleased with them both) that they heard the Prophet (peace be upon him) saying on his Minbar (pulpit): ﴾Let some people desist from neglecting Jumu`ah Prayers, or else Allah will seal their hearts and they will be among the negligent.﴿ (Related by Imam Muslim in



his Sahih [Authentic Hadith Book] section 6, page 152) See Sahih Muslim with the Commentary of Al-Nawawy. The same Hadith was also related by Imams Ahmad and Al-Nasa'y on the authority of Ibn `Umar and Ibn `Abbas (may Allah be pleased with them) It was related on the authority of Abu Al-Ja`d Al-Damry, who was a Companion of the Prophet, that Allah's Messenger (peace be upon him) said: ﴾Anyone who neglects three Jumu`ahs, Allah will place a seal on his heart.﴿ (Related by the Five Compilers of Hadith [Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah])

A similar Hadith was also related by Imam Ahmad in his Musnad and by Ibn Majah in his Sunan on the authority of Jabir (may Allah be pleased with him) with this wording: ﴾Anyone who neglects Jumu`ah Prayer three times without necessity will have a seal placed upon his heart.﴿ This Hadith was also related by Al-Nasa'y, Ibn Majah, Ibn Khuzaymah, Al-Hakim and Al-Daraqutny.

As for a person who abandons Jumu`ah Prayer deeming this permissible, he is to be disbelieving in that which was sent down to Muhammad (peace be upon him), for his rejecting the Ayahs (Qur'anic

verses) and Hadiths that clearly state the obligation of Jumu`ah Prayer. Some scholars have opined that the person who abandons Jumu`ah Prayer

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or any of the other Five Obligatory Daily Prayers out of slackness and negligence is a Kafir (non-Muslim), even if he does not deny its being obligatory. This is based on the purport of the saying of the Prophet (peace be upon him): ﴿What makes one a disbeliever and a polytheist is abandoning Salah.﴾ (Related by Muslim in his Sahih [Authentic Hadith Book]). It was also narrated on the authority of Jabir (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴿That which differentiates us from the disbelievers and hypocrites is our performance of Salah. Anyone who abandons it, becomes a disbeliever.﴾ (Related by Imam Ahmad and the four compilers of Al-Sunan through authentic Isnad (chain of narrators) on the authority of Buraydah ibn Al-Husayb [may Allah be pleased with him])

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**Fatwa no. 17157**

**Q: What is the ruling on a person who did not perform Jumu`ah (Friday) Prayer? Please substantiate this with evidence from the Noble Qur'an and the Sunnah (whatever is reported from the Prophet)?**

**A:** Performing Jumu`ah Prayer is an individual obligation on every Muslim who is male, sane, free and a resident. Whoever abandons it out of negligence is liable to the threat of severe punishment. The Prophet (peace be upon him) said: (Let some people desist from neglecting Jumu`ah Prayers, or else Allah will seal their hearts and they will be among the negligent.) Thus, anyone who does this must repent to Allah and perform Jumu`ah Prayer with Muslims.

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**The third question of Fatwa no. 18100**

**Q 3: I, as well as many Muslims in the country of emigration, could not perform Jumu`ah (Friday) Prayer at its due time because of our work that makes us miss performing both Zhuhr (Noon) and `Asr (Afternoon) Prayers. What is the ruling on Jumu`ah Prayer? What is the solution? Is it permissible for me to combine both Zhuhr and `Asr Prayers at the time of either the earlier or the later one?**

**A:** Performing Jumu`ah Prayer is obligatory on every Muslim who is male, Mukallaf (person meeting the conditions to be held legally accountable for their actions), free, and either a resident or staying in a place wherein Jumu`ah Prayer is established, for any length of time which means that he is not permitted to shorten the Salah (Prayer). It is not permissible for a Muslim to abandon it except for a Shar`y (Islamically lawful) excuse that prevents one from performing it, such as traveling or a compelling reasons, such as an illness or suchlike. Thus, it is obligatory on you to exert your best effort to perform this great obligation. It is permissible for you not to attend it only if there is a reason that can stand for a Shar`y excuse. Allah (Glorified be He) says: (And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).) (And He will provide him from (sources) he never could imagine.) It is also obligatory on you to perform the Five Obligatory Daily Prayers at their due times without delaying a Salah beyond its prescribed time except when there is a Shar`y excuse that permits you to combine two Salahs together, such as traveling or being ill.

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**The first question of Fatwa no. 17054**

**Q 1: I work as a male nurse and receptionist in a hospital. On Fridays there remain just me and a doctor on duty. Is it obligatory on me to attend Jumu`ah (Friday) Prayer or not? I should keep you informed that the accident and emergency department is open 24 hours a day.**

**A:** If your work in the hospital requires your presence there during Jumu`ah Prayer in anticipation of receiving any emergency cases, there is no wrong in your remaining in the hospital. You are excused for not performing Jumu`ah Prayer and are permitted to offer the regular Zhuhr (Noon) Prayer as four Rak`ahs (units of Prayer).

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**The second question of Fatwa no. 15924**

**Q 2: There is a man who works as a shepherd for someone in an area near the Masjids (mosques). This employer prevents him from performing Jumu`ah (Friday) Prayer, claiming he is excused because he is guarding the sheep. What is the Islamic ruling on this matter? Should he continue not attending Jum'ah Prayer, although not obeying him implies the harm of the employee being deprived of his work?**

**A 2:** Whoever is entrusted with a task that if left may result in some loss or theft, such as grazing sheep and guarding funds; they are excused for not attending neither Jumu`ah Prayer or congregational Prayer. If he needs this job and cannot find other work, there is no harm on him to continue in it. However, he should



perform Zhuhr (Noon) Prayer as usual, that is, four Rak`ahs (units of Prayer) at his workplace instead of Jumu`ah Prayer.

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**The second question of Fatwa no. 20654**

**Q 2: What should I do regarding performing Jumu`ah (Friday) Prayer? Is it permissible for me to perform Zhuhr (Noon) Prayer as four Rak`ahs (units of Prayer) instead of Jumu`ah Prayer, because if I leave work on Friday I will not be allowed to work for a week?**

**A 2:** If the nearest Masjid (mosque) to your work is too far for you to perform Jumu`ah Prayer with Muslims, it is permissible for you to perform the regular Zhuhr Prayer as four Rak`ahs at your workplace. Allah states, (So keep your duty to Allâh and fear Him as much as you can)

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Fatwa no. 18405

**Q: On behalf of me and my coworkers at Saudi Airlines in the Airport of Tabuk, I would like to have a Fatwa (legal opinion issued a qualified Muslim scholar) regarding the following:**

(Part No. 7; Page No. 92)

**Since the time of some flights conflicts with the due times of Salah (Prayer), including Jumu`ah (Friday) Prayer, this prevents us from performing the Salah in congregation for an entire month; during which we perform it as a regular Zhuhr (Noon) Prayer. What is the ruling on this?**

**A:** It is permissible for you to perform Jumu`ah Prayer as a regular Zhuhr Prayer at your workplace during the time of Zhuhr Prayer if you cannot perform Jumu`ah Prayer with Muslims.

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## The ninth question of Fatwa no. 19773

**Q 9: Is Jumu`ah (Friday) Prayer waived for watchmen, or should they perform it at their workplaces, noting that the number of watchmen at each site is less than ten?**

**A 9:** If one's work requires them to remain on duty to maintain security, then they are exempted from performing Jumu`ah Prayer. It is sufficient for them to perform Zhuhr (Noon) Prayer instead. It is not permissible to perform Jumu`ah Prayer at one's workplace, as no such situation is reported from the Prophet.

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**The first question of Fatwa no. 17618**

**Q 1: If the `Eid (the Festival) coincides with a Friday, how many Rak`ahs (units of Prayer) should Jumu`ah (Friday) Prayer be? How should we perform it?**

**A 1:** If `Eid falls on a Friday, the obligation of attending Jumu`ah Prayer is waived from all those who offer Salat-ul-`Eid (the Festival Prayer) except for the Imam (the one who leads congregational Prayer) who is obliged to perform Jumu`ah Prayer leading Muslims who attend. Abu Hurayrah (may Allah be pleased with him) narrated that Allah's Messenger (peace be upon him) stated: (Two `Eids have coincided on this day. Whoever does not wish to offer the Friday prayer, the `Eid prayer is sufficient for them. But we shall offer the Friday prayer.) (Narrated by Abu Dawud and Ibn Majah).

As for those who, according to this Rukhsah (concession), do not attend Jumu`ah Prayer with the Imam, they should perform Zhuhr (Noon) Prayer instead.

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Fatwa no. 19302

**Q: Your Excellency, the Mufty of the Kingdom of Saudi Arabia. I have been appointed as Khatib (preacher) of the Masjid (mosque) of Mutsamudu with two other Khatibs. We alternate with one another every quarter of the year. I deliver my Khutbahs (sermons) during the following months: Muharram, Jumada Al-Awwal, and Ramadan.**

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**Starting my work in Muharram 1416 AH, I am the newest among my workmates, who preceded me in this job by more than ten years. Ever since I ascended the Minbar (pulpit), a few scholars have been picking on me. Perhaps this is due to their envy or lack of knowledge. Given this circumstance, I feel I need the advice of virtuous scholars like yourself. Those people accuse me of deviating from the Sunnah (whatever is reported from the Messenger of Allah, peace be upon him) - Allah forbid. The reason behind this is that when I lead them in Jumu`ah (Friday) Prayer, I do not consistently recite Surah (Qur'anic chapter) Al-A`la and Surah Al-Ghashiyah. When I recite the Surah of Al-Jumu`ah, I do not recite it in full; I recite only the last three Ayahs (Qur'anic verses) of it. I do the same when I recite the Surah of Al-Munafiqun. Yet, they objected to this and request me either to recite the two Surahs in full or refrain from reciting them in the prayer. The same applies to both the Surahs of Al-A`la and Al-Ghashiyah. As for me, I recite in the first Rak`ah (unit of Prayer) the Ayahs that are more related to the subject of the Khutbah, and then in the second Rak`ah I recite some Ayahs of either the Surah of Al-Jumu`ah, Al-Munafiqun, or Al-A`la. At other times I recite Ayahs other than those mentioned above. Hence, I wish you could guide me to the correct view which I should follow in this regard?**

**A:** The Sunnah (action following the example of the Prophet Muhammad) is that the Imam (the one who leads congregational Prayer) should recite in Jumu`ah Prayer after Surah Al-Fatihah, any of the following combinations: Surah Al-Jumu`ah in the first Rak`ah and Surah Al-Munafiqun in the second Rak`ah; or Surah Al-A`la in the first Rak`ah and Surah Al-Ghashiyah in the second one; Surah Al-Jumu`ah in the first Rak`ah and Surah and Surah Al-Ghashiyah in the second one. This is based on the practice of the Prophet Muhammad (peace and blessings of Allah be upon him) in his recitation during Jumu`ah Prayer. It was related by Imam Muslim in his Sahih (Authentic collection of Hadith) on the authority of Ibn Abu Rafi` who said: ﴿Marwan, upon setting out for Makkak (to perform hajj), appointed Abu Hurayrah as his deputy in Madinah.

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Abu Hurayrah led us in Jumu`ah Prayer and recited Surah al-Munafiqun after Surah Al-Jumu`ah in the second Rak`ah, which begins with:﴿When the hypocrites come to you (O Muhammad صلى الله عليه وسلم)﴾ I then met Abu Hurayrah as he was about to leave the Masjid and said to him: You have recited two Surahs which `Aly ibn Abu Talib used to recite during the prayer in Kufah. Upon this Abu Hurayrah replied: I heard the Messenger of Allah (peace and blessings of Allah be upon him) reciting these two Surahs in Jumu`ah Prayer.﴾ (Recorded in the book of Sahih Muslim with the commentary

of Al-Nawawy, section 6, page 166).

There is another narration by Imam Muslim also, section 6, page 167, on the authority of Al-Nu`man ibn Bashir who said: ﴾The Prophet Muhammad (peace and blessings of Allah be upon him) used to recite in the Two `Eid Prayers and in the Jumu`ah Prayer the following Surahs: ﴾Glorify the Name of your Lord, the Most High,﴿ and ﴾Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection)?﴿ ﴿

There is also another narration recorded by Imam Muslim, on the authority of Damrah ibn Sa`id on the authority of `Ubaydullah ibn `Abdullah who said: ﴾ Al-Dahhak ibn Qays wrote to Al-Nu`man ibn Bashir asking him what the Messenger of Allah (peace and blessings of Allah be upon him) recited on Friday besides Surah Al-Jumu`ah. He replied, "he recited: Has there come to you..." (Al-Ghashiyah)﴿ (Recorded in the book of Sahih Muslim with the commentary of Al-Nawawy, section 6, page 167).

Accordingly, your recitation of three Ayahs of the Surahs mentioned in your question



without completing them does not conform to the Sunnah of the Prophet Muhammad (peace and blessings of Allah be upon him) and the practice of the Sahabah (Companions of the Prophet Muhammad), and the Salaf (righteous predecessors).

Hence, it is Mustahab (desirable) for you to follow the example of Allah's Messenger (peace and blessings of Allah be upon him) and the recorded practice of his Sahabah (may Allah be pleased with them) with regard to reciting the mentioned Surahs, i.e., you should recite each Surah in full.

You should accept the truth from those calling you to follow it. You should be a role model for those you lead in Salah, particularly that you are the Khatib of the Masjid, hoping to receive the good reward from Allah for reciting these Surahs in following the Sunnah of Allah's Messenger (peace and blessings of Allah be upon him) and the practice of his Sahabah (may Allah be pleased with them). You should also be patient regarding whatever may be said to you, believing that this cannot harm you in any way as long as you fear Allah and follow His Book and the Sunnah of His Prophet Muhammad (peace and blessings of Allah be upon him) and carry out your work sincerely.

May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet Muhammad and his family and his Companions!

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**The first question of Fatwa no. 18488**

**Q 1: What is the ruling on the Imam (the one who leads congregational Prayer) reciting Qunut (supplication recited while standing after bowing in the last unit of Prayer) in Jumu`ah (Friday) Prayer? Is reciting Qunut during Jumu`ah Prayer permissible or Makruh (reprehensible), whether in Ramadan or any other month? I have memorized the entire Noble Qur'an as well as many Hadiths, and I find no evidence to either permit or prevent reciting Qunut during Jumu`ah Prayer.**



**A:** What was authentically reported is that the Prophet (peace be upon him) recited Qunut during Fajr (Dawn) Prayer upon rising from Ruku` (bowing) of the last Rak`ah (unit of Prayer). He invoked Allah's wrath upon the Kafirs (disbelievers) and supplicated for those Muslims who were oppressed in Makkah. This is the basis from which scholars inferred that it is permissible for an Imam to recite Qunut in the Five Obligatory Daily Prayers when calamities occur. As for Jumu`ah Prayer, it is not reported, as far as we know, that the Prophet (peace be upon him) recited Qunut in it. Perhaps the reason behind this is that the Khutbah (sermon) which includes supplicating to Allah for Muslims and against Kafirs is sufficient. Thus, we should abide by the authentically reported Hadiths from him (peace be upon him).

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**The first question of Fatwa no. 16843**

**Q 1: We are a group of Arab and Turkish Muslims who built a Masjid (mosque) in France. The Arabs have an Imam (the one who leads congregational Prayer) and so do the Turkish, thus the two Imams alternate performing Jumu`ah (Friday) Prayer. Is it permissible for us to perform Salah (Prayer) behind a non-Arab Imam with the presence of an Arab one?**

**A:** It is permissible to perform Salah behind any Imam who perfects his Salah by performing its Rukns (integral Pillars) and obligations according to the prescribed manner. It makes no difference whether he is an Arab or non-Arab. Allah (Exalted be He) states: (O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa [i.e. one of the Muttaqun (pious - see V.2:2). Verily, Allah is All-Knowing, All-Aware.)



The Prophet (peace be upon him) also stated: (There is no superiority of an Arab over a non-Arab except in terms of Taqwa (fear/wary of offending Allah).)

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**The seventh question of Fatwa no. 21675**

**Q 7: Is there a Sunnah Ratibah (supererogatory Prayer performed on a regular basis) for Jumu`ah (Friday) Prayer?**

**A:** There is no Sunnah Qabliyyah (supererogatory Prayer performed before an obligatory Prayer) to be performed on a regular basis before Jumu`ah Prayer. Rather, it is prescribed that those entering the Masjid (mosque) before the Khatib (preacher) should busy themselves with whatever brings one nearer to Allah, i.e. to offer Nafilah (supererogatory) Prayers, recite the Noble Qur'an and Dhikr (Remembrance of Allah), seek Allah's forgiveness, etc. After Jumu`ah Prayer, it is also Mustahab (desirable) for worshippers either to offer two Rak`ahs (units of Prayer) at home, or four or six at the Masjid, as mentioned in the Athars (narrations from the Companions).

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**The first question of Fatwa no. 18097**

**Q 1: After performing Jumu`ah (Friday) Prayer, a worshipper discovered that he discharged Wady (a thick white secretion discharged by some men after urination) during the Prayer. Should he repeat it as Zhuhr (Noon) Prayer?**

**A:** If a person discharges anything through either of the front or back passages (urethra and anus), such as urine, wind, Madhy (thin white viscid fluid secreted due to sexual thoughts or desire), Wady or stool while performing Salah (Prayer); it is obligatory to discontinue it, perform Istinja' (cleansing the private parts with water after urination or defecation), Wudu' (ablution) and repeat the Salah. If this occurs during Jumu`ah Prayer, one should repeat it as a four-Rak'ah Zhuhr Prayer. The Prophet (peace be upon him) stated: (When any of you breaks wind during the Salah, they should turn away, perform Wudu' and repeat the Salah.) He (peace be upon him) also stated: (Allah does not accept the Salah of any of you if they invalidate their Wudu' until they performs Wudu' (anew).) If this is based on doubt or Waswasah (insinuating thoughts from Satan), one should continue the Salah, seek Allah's refuge from Satan, and should not leave. If after Taslim (salutation of peace ending the Prayer) one notices that something was discharged during Salah, one should repeat both Wudu' and Salah. When a person manages to catches up just one Rak`ah of Jumu`ah Prayer with the Imam (the one who leads congregational Prayer), he should add to it another Rak`ah, and thus he is regarded as having offered it, as stated in the authentically reported Hadith from the Prophet (peace be upon him).

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**The first question of Fatwa no. 18818**

**Q 1: We live in Kihasah which is under the communist Chinese rule. Some people say that offering the Jumu`ah (Friday) Prayer is not sufficient in such**



**a non-Muslim country, rather, the Zhuhr (Noon) Prayer should be offered as well out of prudence after the Jumu`ah Prayer. Is that true or is it sufficient to offer the Jumu`ah Prayer in congregation?**

**A:** The Jumu`ah Prayer is obligatory for the resident Muslims, whether they live in a Muslim or a non-Muslim countries. In this case, the Jumu`ah Prayer alone is sufficient and offering the Zhuhr thereafter out of prudence is a Bid`ah (innovation in religion) and every Bid`ah is misguidance. Hence, this should not be done.

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**The first question of Fatwa no. 21206**

**Q 1: Some brothers of mine informed me that they witnessed, in the state of Kalimantan in Indonesia, that in some Masjids (mosques) Muslims there did the following: After performing the Jumu`ah (Friday) Prayer, they offered Zhuhr (Noon) Prayer in four Rak`ahs (units of Prayer), despite the fact that they performed the Jumu`ah Prayer in two Rak`ahs. A:** Some Muslims follow Jumu`ah Prayer with Zhuhr Prayer in four Rak'ahs or in two, as some ignorant people do, so as to complete the two Rak`ahs of the Jumu`ah Prayer as four; this is but a Bid`ah (innovation in religion) that must be abandoned, as it is considered among the innovated things in religion. The Prophet (peace be upon him) said: ﴾Beware of novelties, for every novelty is a Bid`ah

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and every Bid`ah is a Dalalah (deviation from what is right) and every Dalalah leads to Hell-fire.﴿ Muslims are demanded to cooperate and exchange sincere advice to eliminate this Bid`ah and any other Bid`ahs, and call for abiding by the obligations and Sunan (traditions) of Shari`ah (Islamic law); this is how we may achieve benefit.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 13894

**Q: Du`a' (supplication) is said to be answered at a certain period of time on Friday. Is it the afternoon period, or has Allah kept that period hidden?**

**A:** Du`a' is hopefully answered at any hour on Friday. However, Du`a' is most likely answered from the time when the Khatib (preacher) ascends the Minbar (pulpit) to deliver the Khutbah (sermon) until the Jum`ah (Friday) Prayer is over. Du`a' is also most likely answered right before sunset for those who are busy preparing themselves to offer the Maghrib (Sunset) Prayer.

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Fatwa no. 13876

**Q: I went to the Masjid (mosque) to offer the Jum`ah (Friday) Prayer. I offered as many Sunnah (supererogatory) Salahs as I could. Then I started to recite some of the Qur'an. When I finished**

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**the recitation, I thought of offering extra Sunnah Prayers. It was almost twenty minutes before the Khatib (preacher) came in to deliver the Khutbah (sermon) when the man sitting next to me grabbed my garment. I sat down to listen to what he had to say. He said that he heard Shaykh Ibn Baz saying that it is not permissible to offer Sunnah Prayers almost half an hour before the Khatib comes in to deliver the Khutbah. Is that true? I also heard that the fire of Hell abates every Friday. Allah knows best.**

**A:** It is not true that I have made such a statement. The correct view is that there is nothing wrong in offering as many Sunnah Prayers as one may wish before the Khatib ascends the Minbar to deliver the Khutbah. Authentic Hadiths have been narrated in this regard. Nothing has been reported from the Prophet to the effect that offering Sunnah Prayers before noon on Friday is prohibited.

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**Fatwa no. 14001**

**Q: What is the ruling on someone who enters the Masjid (mosque) late and jams himself among the people who are performing Salah (Prayer) in the first row so he can stand right behind the Imam (the one who leads congregational Prayer) despite his late entrance?**

**A:** When a Muslim comes to perform the Jumu`ah (Friday) Prayer, he is not permitted to overstep the people, as it is considered an offense to those who are performing Salah and it may either distract them from

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concentrating on the Khutbah (sermon) being given or disturb their Salah. It was reported in the Musnad (Hadith compilation) of Imam Ahmad: ﴾A man came and he was stepping over the the people while the Prophet (peace be upon him) was delivering the Khutbah. He said to him: "Sit down. You have harmed the people and have come late."﴿ Also, it was mentioned in the Musnad and the Sunan (Hadith compilations classified by jurisprudential themes) of Abu Dawud on the authority of `Abdullah ibn `Amr (may Allah be pleased with them both) that the Prophet (peace be upon him) said: ﴾There are three kinds of people who attend the Jumu`ah Prayer: A man who attends it to chat with others, thus, his Salah is void; a man who attends it to perform Du`a' (supplication) and Allah (Exalted be He) may or may not accept his Du`a'; and a man comes to the Jumu`ah Prayer with tranquility and attentiveness, he neither oversteps any Muslim, nor harms anyone, his Salah becomes a Kaffarah (expiation) for him till the next Jumu`ah Prayer and three days more; for Allah (Exalted be He) says: ﴾Whoever brings a good deed (Islâmic Monotheism and deeds of obedience to Allâh and His Messenger صلى الله عليه وسلم) shall have ten times the like thereof to his credit﴿ ﴿

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**The first question of Fatwa no. 18501**

**Q 1: Sometimes I cannot recite Surah Al-Kahf on Friday, can I recite it on Saturday morning?**

**A 1:** Reciting Surah Al-Kahf on Friday is an act of Sunnah (action following the example of the Prophet), based on a Hadith reported in this regard. If someone does not recite it on Friday, they should not recite it on Saturday instead, as there is no evidence to that effect.

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**The ninth question of Fatwa no. 18762**

**Q 9: Some people recite Surah Al-Kahf every Friday. They say to those who do not recite it that they should recite it every Friday, because reciting it is a good act. According to them, those who recite it are better than those who do not recite it even if they recite the whole Qur'an. And if someone does not recite it, their reward decreases even if they recite the whole Qur'an habitually.**

**A 9:** Reciting Surah Al-Kahf on Friday is a Mustahab (desirable) act, based on Hadiths related in this regard. The Prophet (peace be upon him) said: (Whoever recites Surah Al-Kahf on Friday will have light that shines for them from that Friday until the next.) (Related by Al-Nasa'y and Al-Hakim in his Sahih [authentic book of Hadith] through a good Isnad [chain of narrators]). With regard to what is mentioned in the question that

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reciting Surahs (Qur'anic chapters) other than Surah Al-Kahf on Friday is insufficient, it is a baseless opinion.

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## Friday Khutbah

**Fatwa no. 14619**

**Q: Some brothers and I decided to offer our services in one of the Masjids (mosques) where we intended to establish our Prophet's Sunnah (supererogatory act of worship following the example of the Prophet). We were offering religious lessons and Friday Khutbahs (sermons) till, one day, a brother came and said that he did not want to offer the Friday Khutbah as he was fed up with the Fitnah (temptation) he saw in the streets where Tabarruj (woman's public display of her adornment or charms) and lack of morality are spread among people who are ignorant of the teachings of their religion. He wondered how he could preach to people when he was facing such Fitnah. However, a dear brother said that this should not interfere with preaching to people and that a person will be greatly rewarded by Allah (Exalted be He) for doing so, if he did it for the sole purpose of pleasing Allah (Exalted be He). Is what he said true? Moreover, the first brother was strongly advocating that we should excuse him from delivering the Khutbah to the extent that other brothers began to follow his example. Out of fear of having to close the Masjid on Fridays, we sought the help of other brothers who had to come from remote places.**

**A:** Offering the Jumu`ah (Friday) Prayer, preceded by the Khutbah, is an Islamic Faridah (obligatory act) upon Muslims in every city and village. It is not to be waived by the injustice or sinful acts of people. On the contrary, gathering together for Friday Khutbah and Salah is a good chance to mend any breach of the Shari`ah (Islamic law) that may emerge in society, where the Imam (the one who leads congregational Prayer) has the chance to reform people, clarify the rulings of Islam, and preach to and guide them; a thing that would benefit people both in the worldly life and in the Hereafter.



May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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**Fatwa no. 17925**

**Q: We offer Jumu`ah (Friday) Prayer in our village. Once the Imam who delivers the Khutbah (sermon) was absent, some people offered four Rak`ahs (units of Prayer) and some offered two Rak`ahs behind someone who recited aloud in the Prayer. Please, give us Fatwa (legal opinion issued by qualified Muslim scholar), may Allah reward you with the best. We implore Allah to preserve you for Islam and the Muslims.**

**A:** Among the conditions of the validity of Jumu`ah (Friday) Prayer is delivering two Khutbahs (sermons) containing praise of Allah, the Two Shahadahs (Testimonies of Faith, i.e. testifying that La ilaha illa Allah [there is no god but Allah] and that Muhammad is His messenger), sending peace and blessings on the Prophet (peace be upon him), recommending people to fear Allah and reciting some of the Qur'an that matches the subject of the Khutbah. If there are not two Khutbahs in the way mentioned above, the Jumu`ah Prayer is invalid and people should offer Zhuhr (Noon) Prayer, four Rak`ahs (units of prayer), in place of it.

Accordingly, those who offered two Rak`ahs and did not precede them with two Khutbahs, their Prayer was invalid and they should repeat it as a Zhuhr Prayer, offering four Rak`ahs.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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**The first question of Fatwa no. 17847**

**Q 1: Some Imams (those who lead congregational Prayer) who deliver Friday Khutbah (sermon) come to the Masjid (mosque) and offer Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) in one of the corners of the Masjid. Then, they start reciting the Qur'an and when it is the time of the Khutbah, they ascend the Minbar (pulpit). Is this act compatible with Shari`ah (Islamic law)?**

**A 1:** The Prophet (peace be upon him) used to enter the Masjid for the Jumu`ah (Friday) Prayer when its time was due and he would ascend the Minbar without offering Tahiyyat-ul-Masjid or other Prayers. If an Imam enters the Masjid ahead of the Jumu`ah Prayer time and waits, there is nothing wrong with this. But he should perform Tahiyyat-ul-Masjid before sitting down. Ibn Al-Qayyim (may Allah have mercy upon him) said in the context of the Prophet's manner in going out to people on Friday to deliver the Khutbah and lead the Prayer: "He would await until people assemble. Then, he would come out lonely to them without anyone with him shouting to people. He never wore a pallium, a scarf or black clothing. When he entered the Masjid, he would greet people, and when he ascended the Minbar he would turn to them with his face and salute them..." This is part of what Ibn Al-Qayyim mentioned in his book Zad Al-Ma`ad, vol. 1, p. 429.

Thus, among the characteristics of Friday is that a Ma'mum (person being led by an Imam in Prayer) should occupy himself with Prayer, Dhikr (remembrance of Allah) and reciting the Qur'an till the Imam comes out. One of the opinions regarding the 'hour of answering supplication' (in Friday) is that it starts when the Imam sits down on the Minbar until the Prayer is done.

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This opinion is attributed to Al-Nawawy and other scholars according to an authentic Hadith narrated by Abu Musa Al-Ash`ary (may Allah be pleased with him) in this concern.

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**The first and fourth question of Fatwa no. 20831**

**Q1: What should the Khatib (preacher) recite during his brief sitting between the two Khutbahs (sermons)? What should the worshippers recite at that time?**

**A:** It is only Mustahab (desirable) for the Khatib to sit between the two Khutbas. This has been proven to be the regular practice of the Prophet Muhammad (peace and blessings of Allah be upon him). By sitting, the Khatib divides the Khutbah into two separate parts and takes a short rest after delivering the first part. Both the Khatib and the worshippers are recommended to busy themselves with offering Du`a' (supplication). This is because Du`a' is more likely to be answered during the period between the Khatib's ascending the pulpit and his leaving the Masjid (mosque). It may be that a supplicant's Du`a' will be responded to during that time.

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**Q 4: When the Imam (the one who leads in congregational Prayer) is delivering a sermon, and he is ascending the Minbar (pulpit) and holding a cane in his hands, is this considered a Fard (obligatory act), a Wajib (obligatory) [based on a speculative text, according to the Hanafi School of jurisprudence], a Sunnah (supererogatory act following the example of the Prophet), Mustahab (desirable) or just simply Mubah (permissible)?**

**A:** The Sunnah is that a Khatib (preacher) offers his Khutbah (sermon) while standing on a Minbar, following the example of the Prophet Muhammad (peace and blessings of Allah be upon him).

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He should stand at a conveniently average height so that the Ma'mums (persons being led by an Imam in Prayer) are able to see and hear him well. It is permitted for the Khatib to hold a cane or any thing that he may lean on while giving the Khutbah, if there is no Minbar, so it may help him to achieve composure and restrain his involuntary movements. However, as long as there is a Minbar, he is not allowed to use a cane or anything similar, as it has not been authentically reported that the Prophet Muhammad (peace and blessings of Allah be upon him), after going to the Minbar to preach, held a sword, a bow or a cane in his hand while standing on it. It is only allowed if the Khatib is old and needs a cane to lean on.

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**Fatwa no. 15618**

**Q: What was the regular practices and etiquettes of the Prophet Muhammad (peace and blessings of Allah be upon him) upon delivering the Friday Khutbah (sermon)?**

**A:** Upon his ascending the pulpit on Friday, the Prophet Muhammad (peace and blessings of Allah be upon him) would turn towards the congregation and say: "Assalamu alaykum (peace be upon you)." During his deliverance of the Khutbah, his eyes is overwhelmed with tears, his voice would rise, and his fear for people is intensified as if he was warning them of an army that was about to invade them. After praising Allah, he would say: "To proceed, the best of speech is the Word of Allah, and the best of guidance is that of Muhammad (peace and blessings of Allah be upon him), and the most evil of matters are innovations, and each innovation is a Bid`ah (heresy in Islam), and every Bid`ah is Dalalah (deviation from what is right)." He used to start off his Khutbah with celebrating Allah's praises. In most cases he would make extensive use of Ayahs (Qur'anic verses) from the

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Qur'an. Throughout his Khutbah, he would celebrate Allah's praises, offer thanks for His bounties, ascribe Attributes of perfection to Him, explain the principles of Islam, and remind worshippers about Jannah (Paradise), Hellfire and the Day of Judgment. He would also command Muslims to fear Allah, Exalted be He, and would clarify and warn them of the things that incur His wrath and the things that bring about His Pleasure. He (peace and blessings of Allah be upon him) used to keep his Khutbah brief. It was authentically reported that the Prophet (peace and blessings of Allah be upon him) stated: ﴾Lengthening Salah and shortening the Khutbah (sermon) is the sign of a man's deep understanding of Islam. So lengthen Salah and shorten the Khutbah.﴿ (Related by Imam Muslim in his Sahih (authentic collection of Hadith). Whenever he observed a mistake committed by someone, he would never mention the name of the sinner. He would only use such general expressions as "What is the matter with some people who say such and such?" His Khutbah always suited the various circumstances of the congregation. He would sometimes shorten his Khutabah to meet the convenience of the people. His causal Khutbah used to be lengthier than his regular one. He would sometimes address women separately, encouraging them to give Sadaqah (voluntary charity) and to invoke Allah much for forgiveness.

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**Fatwa no. 20635**

**Q: Is it permissible for the Khatib (preacher) to deliver a Khutbah (sermon) about the biography of one of the Sahabah (companions of the Prophet Muhammad) (may Allah be pleased with them), the Tabi`un (Followers, the generation after the Companions of the Prophet Muhammad) or any others who paid great service to Islam, focusing on the great manners and virtues of the person?**

**A:** The Friday Khutabah should not be restricted to recounting biographies. The Khatib should rather command people to fear Allah, offer gentle preaching and clarify for the congregation all the things they may need with regard to their Din (Islam). There is no harm to relate some events of the biography of a righteous man as a means of encouraging people to take him as a role model. However, the Khutbah should not be exclusively restricted to that purpose.

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**Question eleven of Fatwa no. 17883**

**Q 11: Is it an act of Sunnah (commendable) for the Khatib (preacher) to offer Du`a' (supplication) at the end of the second Khutbah (sermon) with the worshippers responding by saying: "Ameen."?**

**A:** It is permissible for the Khatib to offer Du`a' upon concluding the first and the second Khutbah for the benefit of the worshippers, Muslims and their rulers. The worshippers may respond to the Du`a' by saying: Amen.

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**Fatwa no. 15996**

**Q: Is it an act of Sunnah (commendable act) or Bid`ah (heresy in religion) if one raises their hands for making Du`a' (supplication) while the Khatib (preacher) is delivering the second Khutbah on Friday?**

**A:** It is not permissible for a person to raise their hands while reciting the Du`a', while the Friday Khutbah (sermon) is in progression, or during the `Eid (feast) sermon. However, it is permissible to raise one's hands while reciting the Du`a' or the Khutbah of Salat-ul-Istisqa' (Prayer for rain). The Ma'mum (person being led by an Imam in Prayer) is not permitted to raise their hands either during Friday or the Two `Eid Khutbahs. Salat-ul-Istisqa' is an exception where the Imam is permitted to raise his hands while delivering the Friday Khutbah or any other Khutbah. It was authentically reported on the authority of Anas (may Allah be pleased with him): (When the Prophet Muhammad (peace and blessings of Allah be upon him) prayed for rain during the Friday Khutbah (sermon), he raised his hands and the worshipper with him also raised their hands.) (Recorded by Al-Bukhari in his Sahih (authentic collection of Hadith).

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Fatwa no. 19610

**Q: It is related in Sahih (Authentic Collection of Hadith) Al-Bukhari, on the authority of Anas ibn Malik (may Allah be pleased with him)**

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**who said:** (A Bedouin came in while the Prophet Muhammad (peace and blessings of Allah be upon him) was delivering the Friday Khutbah (sermon) and said, "O Messenger of Allah! Our livelihood is destroyed and the children are stricken with hunger. Supplicate Allah for us (for rain)." He (peace and blessings of Allah be upon him) raised his hands and supplicated Allah. Clouds hugely gathered in the sky that they became like mountains. And before he had descended from the Minbar (pulpit), I saw rain trickling down his beard.) **Imam Muslim and Ahmad recorded** (on the authority of **Husayn** who said: "I was sitting beside **`Umarah ibn Ruaybah** (may Allah be pleased with him) when **Bishr ibn Marwan** was delivering a Khutbah to us. When it was time to make Du`a', he started to raise his hands. **`Imarah** said: "May Allah be displeased with these two hands, for I have never seen the Messenger of Allah (peace and blessings of Allah be upon him) going beyond pointing his finger while making Du`a'.) **The first Hadith showed the Prophet Muhammad (peace and blessings of Allah be upon him) raising his hands upon making Du`a'. However, the second Hadith showed the great Sahabi (Companion of the Prophet Muhammad), `Imarah as disapproving of the conduct of Bishr ibn Marwan. How could you reconcile between these seemingly contradicting Hadiths? Please advise us on this matter. May Allah enlighten you and increase you and us in knowledge.**

**A:** The basic rule is that the Khatib (preacher) raising his hands while on the Minbar (pulpit) is only permitted when making Du`a'-ul-Istisqa' (Supplication for rain). Raising the hands on any other occasion has no basis in Shari`ah (Islamic law). This is because raising the hands during Du`a' is an act of `Ibadah (worship) which should be based on Tawqif (a religious text and not personal opinion). There exists no report to the effect that the Prophet Muhammad (peace and blessings of Allah be upon him) is known to have raised his hands while delivering the Friday Khutbah (sermon). The only exception is that when he was reported to have done this while making Du`a'-ul-Istisqa'. That is why this Sahabi (Companion of the Prophet Muhammad) disapproved of Bishr ibn Marwan raising his hands when making Du`a' upon delivering the Friday Khutbah. This is because the Du`a' he was making was not meant to supplicate Allah (Exalted be He) for rain.

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In this way there is no contradiction between the two Hadiths mentioned above.

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**The fourth question of Fatwa no. 15901**

**Q 4: Is it permissible to translate the Arabic Friday Khutbah (sermon) for non-Arabic speaking Muslims?**

**A:** It permissible to translate the Friday Khutbah for non-Arabic speakers for the sake of learning and attaining benefit.

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**The second question of Fatwa no. 19282**

**Q 2: We have a mosque (in our neighborhood) but without an Imam (the one who leads congregational Prayer) or reciter of the Qur'an. Is it permissible to listen to the Qur'an and the Khutbah (sermon) from the radio and offer the (Jumu`ah) Prayer after that?**

**A 2:** Among the conditions of the validity of the Jumu`ah (Friday) Prayer is to be preceded by two Khutbahs. They should be delivered orally and it is insufficient to listen to them from a cassette player. As for the reciter, the Imam is enough if he recites the Qur'an properly in the Prayer.

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**Fatwa no. 21162**

**Praise be to Allah Alone. Peace and blessings be upon the Last Prophet, his family, and Companions.**

**There are a lot of questions regarding the issue when `Eid-ul-Adha (the Festival of the Sacrifice) or `Eid-ul-Fitr (the Festival of Breaking the Fast) coincides with a Friday, which is the weekly festival. Is Jumu`ah Prayer obligatory on those who offer Salat-ul-`Eid (the Festival Prayer) or is it enough to offer Salat-ul-`Eid and offer the Zhuhr (Noon) Prayer instead of Jumu`ah Prayer? Should the Adhan (call to Prayer) be announced in mosques for Zhuhr Prayer?** The Permanent Committee for Scholarly Research and Ifta' issues the following Fatwa (legal opinion issued by qualified Muslim scholar):

There are some Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) and Mawquf (words or deeds narrated from a Companion of the Prophet that are not attributed to the Prophet) Hadiths in this regard, including:

**1-** A Hadith narrated by Zayd ibn Arqam (may Allah be pleased with him) (that Mu`awiyah ibn Abu Sufyan (may Allah be pleased with him) asked him: "Did you witness with the Messenger of Allah (peace be upon him) two `Eids (festival days) that happened to be on the same day?" Zayd said: "Yes" Mu`awiyah asked: "What did he do?" Zayd said: "He offered the `Eid Prayer and gave a choice in offering Jumu`ah Prayer and said: 'Who wills to perform (i.e. Jumu`ah Prayer) can perform it.'") (Related by Ahmad, Abu Dawud, Al-Nasa'y, Ibn Majah, Al-Darimy and Al-Hakim in his book Al-Mustadrak and ranked its Isnad [chain of narrators] as Sahih [authentic],

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but it was not reported by Al-Bukhari and Muslim and it has a similar report on the condition of Muslim). Al-Dhahaby agreed to that and Al-Nawawy said in his book Al-Majmu`: "Its Isnad is good."

**2-** The evidence of Zayd ibn Arqam's report is a Hadith narrated by Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: (Two `Eids have come on this day (Friday). If anyone does not want to offer the Friday Prayer, the `Eid Prayer is sufficient for him. But we shall offer the Friday Prayer.) (Related by Al-Hakim as mentioned above and also related by Abu Dawud, Ibn Majah, Ibn Al-Jarud, Al-Bayhaqy and others).

**3-** Ibn `Umar (may Allah be pleased with him and his father) said: (Two `Eids came on the same day at the time of the Prophet (peace be upon him), so he led people in Prayer, and then said: "He who wishes to offer Friday Prayer, it is up to him, and he who wishes to only perform `Eid Prayer and not attend the Friday Prayer, it is up to him.") (Related by Ibn Majah and Al-Tabarany in his book Al-Mu`jam Al-Kabir with the wording: (Two `Eids coincided on the same day at the time of the Messenger of Allah (peace be upon him); `Eid-ul-Fitr (the Festival of Breaking the Fast) and Jumu`ah (Friday). The Messenger of Allah (peace be upon him) offered Salat-ul-`Eid (the Festival Prayer), then he turned to face the people and said: "O people you have achieved great good and a reward. We will offer the Jumu`ah Prayer, so if anyone wants to offer it with us, let him do so, and if anyone wants to go back home, let him do so.")

**4-** Ibn Abbas (may Allah be pleased with him and his father) said that the Messenger of Allah (peace

be upon him) said: ﴾Two `Eids (festival days) have occurred together on this day of yours. Whosoever desires, this (`Eid) will suffice for his Friday Prayer, but we are going to perform the Friday Prayer.﴿ (Related by Ibn Majah). Al-Busiry said: "Its Isnad is sound and its narrators are trustworthy."

5- There is a Hadith Mursal (a Hadith with no Companion of the Prophet in the chain of narration) related by Dhakwan ibn Salih who said: ﴾Two `Eids coincided at the same day (i.e. a festival came on Friday, which is the weekly festival) at the time of



Allah's Messenger (peace be upon him), `Eid-ul-Fitr (the Festival of Breaking the Fast) and Jumu`ah (Friday). He (peace be upon him) offered Salat-ul-`Eid (the Festival Prayer), then he rose and delivered a Khutbah (sermon) to people: "You have achieved great good and a reward. We will offer the Jumu`ah Prayer, so if anyone wants to remain (i.e. in his house), let him do so, and if anyone wants to offer it, let him do so."﴿ (Related by Al-Bayhaqy in his book Al-Sunan Al-Kubra).

6- `Ata' ibn Abu Rabah narrated: ﴾Ibn Al-Zubayr led us in Prayer for `Eid (Festival day) on Friday in the morning. Then, we went to offer Jumu`ah (Friday) Prayer but he did not come to us and we offered it without him. Ibn `Abbas was in Al-Ta'if and when he came we mentioned that to him. He said: "He achieved the Sunnah (action following the example of the Prophet)."﴿ (Related by Abu Dawud and Ibn Khuzaymah with another wording and added in the last of the Hadith: Ibn Al-Zubayr said: "I saw `Umar ibn Al-Khattab when two `Eids concur, he would do that."

7- In the Sahih (Authentic Hadith Book) of Al-Bukhari (may Allah have mercy upon him) and the Muwatta' of Imam Malik (may Allah be merciful to him) it is reported on the authority of Abu `Ubayd, the freed slave of Ibn Azhar who said: "I witnessed the `Eid with `Uthman ibn `Affan and it was on Friday. He performed `Eid Prayer before the Khutbah (sermon) and said in the Khutbah: "O people, you had two festivals this day. So, whoever wants to wait for Jumu`ah (Friday) Prayer from the remote places, let him do so and whoever wants to return home, I permit him."

8- It is reported on the authority of `Aly ibn Abu Talib (may Allah be pleased with him) who said, when two festivals (i.e. a `Eid and Friday) happened to come together in one day: "Whoever wants to offer the two Prayers, let him do so and whoever wants to



to sit, let him do so." Sufyan said: "He means to sit in his house." (Related by `Abdul-Razzaq in Al-Musannaf and a similar report is related by Ibn Abu Shaybah).

According to these Marfu` Hadiths, Mawquf Athars (narrations from the Companions) and what was maintained by the majority of scholars regarding the meaning of these reports, the Committee states the following rulings:

1- Whosoever attends Salat-ul-`Eid (the Festival Prayer), it is allowable for him to overlook Jumu`ah Prayer and offer Zhuhr Prayer instead of it, but it is better to offer the Jumu`ah Prayer with people.

2- If someone does not attend Salat-ul-`Eid, he is not allowed to have this Rukhsah (concession) and it is obligatory on him to perform the Jumu`ah Prayer. Therefore, it is obligatory on him to go to the mosque and offer Jumu`ah Prayer and if there isn't a sufficient number to perform Jumu`ah Prayer, it should be offered as Zhuhr Prayer.

3- It is obligatory on the Imam (one who leads the congregational Prayer) of the mosque where the Jumu`ah is offered to perform Jumu`ah Prayer on this day, so that whoever wants to witness it can do so. In addition, if someone does not perform Salat-ul-`Eid and there is not a sufficient number required for offering Jumu`ah Prayer, they may offer it as a Zhuhr Prayer.

**4-** Whoever attends the `Eid Prayer and observes the Rukhsah should offer it as Zhuhr when its time is due.

**5-** It is not allowable in this time to announce Adhan (call to Prayer) except in the mosques where the Jumu`ah Prayer is offered and therefore the Adhan for the Zhuhr Prayer is not prescribed on this day.



**6-** The claim that whoever attends Salat-ul-`Eid will be not required to perform neither the Jumu`ah Prayer nor the Zhuhr Prayer on this day, is a mistaken opinion. For this reason, scholars avoided it and ruled that is a mistake, because it disagrees with the Sunnah and involves cancellation of an obligatory act without evidence. Those who maintained this opinion might not have comprehended what is mentioned in this issue from Hadiths and reports which permitted a person who attended Salat-ul-`Eid not to attend the Jumu`ah Prayer and that it is obligatory on him to perform it as a Zhuhr Prayer. And Allah knows best.

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**The second question of Fatwa no. 16353**

**Q 2: Some people hold their hands up and say Amen while the Imam (the one who leads congregational Prayer) is delivering the Friday Khutbah (sermon) and supplicating. Is this permissible?**

**A 2:** Neither the Imam nor the Ma'mums (people being led by an Imam in Prayer) are allowed to raise their hands during Du`a' (supplication) of Friday Khutbah, because this was not reported from the Prophet (peace be upon him). An exception of that is that when the Imam supplicates for rain in the Friday Khutbah. In this case, he should raise his hands, following the example of the Prophet (peace be upon him), and the people should do the same.

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**The third question of Fatwa no. 19765**

**Q 3: What is the ruling on offering Du'a' (supplication) for someone who built a Masjid (mosque) at his own expenses? Please note that the Imam (the one who leads congregational Prayer) offers Du`a' for him during Jumu`ah (Friday) Prayers by saying: "O Allah! Forgive the sins of the person who built this Masjid !" May Allah grant you success and benefit Islam and Muslims through you!**

**Q:** Making Du`a' regularly for the person who built the Masjid is a Bid`ah (heresy in Islam) that has no basis in Shari`ah (Islamic law). Neither the Sahabah (Companions of the Prophet Muhammad) nor the Salaf (righteous predecessors) publicized the good deeds of others. Allah did not ask us to worship Him in this ostentatious and excessive pride nor display good deeds. There is no harm if the Khatib (preacher) exhorts the people to build Masjids and perform other pious acts and explains the reward for this meritorious act for them, and to encourage Muslims to offer Du`a' for others in their absence for their good deeds.

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**Fatwa no. 20430**

**Q: Is it permissible to become occupied with Istighfar (seeking forgiveness from Allah) and Dhikr (Remembrance of Allah) at the expense of listening to the Khutbah (sermon) of the Jumu`ah (Friday) Prayer?**

**A:** Anyone who attends the Jumu`ah Prayer must listen to the Khutbah and not become occupied with other things such as Istighfar, Dhikr, etc., because it is not permissible to speak while the Imam (the one who leads congregational Prayer) is delivering the Khutbah. A proof for this is the Hadith narrated on authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) stated: (If, during the Jumu`ah Prayer, you ask your companion to be quiet while the Imam is delivering the Khutbah, you have engaged in idle talk.) (Related by Al-Bukhari, Muslim and the other authors of the Sunan [Hadith compilations classified by jurisprudential themes]) It was related by Imam Ahmad, Al-Bayhaqy and others on the authority of Abu Al-Darda' (may Allah be pleased with him) that he said: (One day, the Prophet (peace be upon him) took his seat on the Minbar (pulpit), addressed the people and recited an Ayah (Qur'anic verse). Ubayy ibn Ka`b was sitting next to me, so I asked him: "O Ubayy! When was this Ayah revealed?" As he refused to answer me, I repeated my question. He refused to speak to me until the Messenger of Allah (peace be upon him) descended the Minbar. Then Ubayy said to me: "All you got from your Jumu`ah was speaking idle talk." When the Messenger of Allah (peace be upon him) left, I went to him and told him what had happened. He said: "Ubayy spoke the truth. If you hear your Imam speaking, then listen to him until he finishes.") Allah (Exalted be He) states: (So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the Imâm (of a mosque) is leading the prayer (except Sûrat Al-Fâtihah), and also when he is delivering the Friday-prayer Khutbah]. (Tafsir At-Tabari).)



Some of the Mufassirs (exegetes of the Qur'an) such as Mujahid and others mentioned that the Ayah was revealed concerning the obligation of listening to the Khutbah, indicating that those who attend Jumu`ah Prayer must listen to it attentively. However, if a person cannot hear the Khatib (preacher) due to the distance between them or due to his low voice and so forth, then there is no harm if he occupies himself with Dhikr, Istighfar and reciting the Qur'an provided that he does not distract those around him; this is better than remaining silent. Likewise, there is no objection if one silently asks Allah to enter Jannah (Paradise) or distance him from Hell-fire when the Khatib mentions them, invokes Allah's Blessings and Peace upon the Prophet when he hears his name, or says: "La ilaha illa Allah (there is no deity but Allah)" when the Khatib asks the congregants to mention Allah since all of the above are not considered idle talk if they are not audible.

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Fatwa no. 20596

**Q: I would like to mention that the people of Al-Iskan mosque in Dammam**



**asked me to refer the following question to you. It is regarding their weekly suffering from teenagers who mess around in the upper floor during Friday Khutbah (sermon) and make a lot of noise and disturbance which deprives them from listening to and benefiting from the Khutbah. A praying person would ask them to stop making noise and may punish them, thus making him speak during the Khutbah. I hope you will give me an answer, so that I can inform the worshipers of the mosque of the legal ruling.**

**A:** There is no doubt that all the people are required to listen attentively to the Friday Khutbah. Speaking during the Khutbah is prohibited except for someone who speaks to the Imam who delivers the Khutbah or the one whom the Imam speaks to during the Khutbah. As for what is mentioned in the question about some ignorant people who mess around during the Khutbah, the Imam should criticize and forbid that and if they do not obey, they should be prevented from going up to this floor to evade their harm.

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**The second question of Fatwa no. 17649**

**Q 2: The Prophet (peace be upon him) forbade touching stones while the Imam (the one who leads the congregational Prayer) is delivering the Khutbah (sermon) on Friday. I hope you will clarify for us the manner of touching stones? Does someone come under the prohibition and its consequences**

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**if they remove tiny stones that cling to their forehead and legs from the prayer rug, after offering the supererogatory Prayer?**

**A 2:** The prohibition of touching small stones while the Imam is delivering Friday Khutbah means to avoid playing with dust and messing around and to listen attentively to the Khutbah, because playing with stones distracts one's attention from listening to the Khutbah. Accordingly, the prohibition does not include what is mentioned in the question, because it is not a trivial act.

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**The first question of Fatwa no. 15662**

**Q 1: What is the ruling on making Tasbih (glorification of Allah) on the fingers of the right hand or using Misbahah (counting beads used when remembering Allah) while the Khatib (preacher) is delivering the Friday Khutbah (sermon)?**

**A:** It is obligatory to listen attentively to the Friday Khutbah. This is based on the Prophet's command which prohibits talking or making excessive deliberate movements during the Khutbah. Accordingly, it is not permissible to make Tasbih on the fingers of the hand or to use Misbahah. Using Misbahah is allowed provided that a person does not think it more virtuous than counting on the fingers. It is better to make Tasbih on the fingers, because this was the regular practice of the Prophet Muhammad (peace and blessings of Allah be upon him) and the fingers will be called as witnesses for or against a person on the Day of Judgment.

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**Fatwa no. 16143**

**Q: Should I implore Allah's Peace and Blessings upon the Prophet Muhammad (peace and blessings of Allah be upon him) when the Khatib (preacher) mention the name of the Prophet while delivering the Friday Khutbah (sermon)?**

**A:** It is obligatory to listen to the Friday Khutbah attentively and avoid talking or making excessive deliberate movements. This is based on the fact that the Prophet Muhammad (peace and blessings of Allah be upon him) prohibited indulging in talk while the Khatib is delivering the Khutbah. When one hears the Khatib mention the name of the Prophet Muhammad, then one may implore Allah's peace and blessings upon him inaudibly. One is not allowed to raise their voice while uttering this. This is because the imploration here is an act of Du`a' (supplication) and not just any words.

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**The first question of Fatwa no. 15632**

**Q1: When the Imam (the one who leads congregational Prayer) delivers the Jumu`ah (Friday) Khutbah (sermon) and comes to mention the name of the Prophet (peace be upon him) by reading, for instance, the Ayah (Qur'anic verse):** ﴿Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad صلى الله عليه وسلم), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum ).﴾ **the attendants say congregationally and loudly: (May peace and blessings be upon him and his family!)**

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**Is this a Bid`ah (innovation in religion) or is that a conduct narrated from the best of all creature, Prophet Muhammad (peace be upon him) or from his Companions?**

**A:** Sending peace and blessings upon the Prophet loudly while the Imam delivers the Khutbah is a Bid`ah that has no basis in Islam. However, it is obligatory upon each one to send peace and blessings upon the Prophet (peace be upon him) privately.

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**The sixth question of Fatwa no. 17879**

**Q 6: Is it permissible to invoke Allah's Blessings and Peace upon the Prophet (peace be upon him) if the Khatib (preacher) happens to mention his name while delivering the Friday Khutbah (sermon)?**

**A:** It is obligatory upon the attendees of the Jumu`ah (Friday) Prayer to remain silent once the Khatib starts the Khutbah. Talking becomes prohibited in this case, for the Prophet (peace be upon him) is reported to have said: ﴾If you ask your brother to remain silent while the Khatib is delivering the Friday Khutbah, you have engaged in idle talk.﴿ (Agreed upon by Al-Bukhari and Muslim).

If, however, the Khatib makes Du`a' (supplication), the audience may say: "Amen". If he mentions the name of the Prophet (peace be upon him), the audience may invoke Allah's Blessings and Peace upon him in a low voice. In this way the apparent contradictions between various texts on this subject may be reconciled. Another reason is that one is not prohibited from saying: "Amen", or invoking Allah's Blessings and Peace upon the Prophet while listening to the Khutbah. Rather, it is an act of `Ibadah (worship) which is related to the Khutbah.

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**The eighth question of Fatwa no. 16053**

**Q 8: I know that there is a Hadith implying that it is not permissible for a Muslim who comes to a Masjid (mosque) to perform Jumu`ah (Friday) Prayer to speak once the Imam (the one who leads congregational Prayer) ascends the pulpit. In the Hadith I speak about, the Prophet (peace be upon him) stated:** (Whoever distracts himself with pebbles during the Khutbah (sermon), has engaged in idle talk and anyone who engages in idle talk, there is no Jumu`ah for him (i.e. will not get the reward of Jumu`ah Prayer).) **Observing this, there are some people who use Miswak (tooth-cleansing stick) while the Imam is delivering the Khutbah. Is using Miswak one of the prohibited things during the Friday Khutbah?**

**A:** The congregants who attend the Jumu`ah Prayer should carefully listen to the Friday Khutbah. They are forbidden from speaking and making any idle motions. As for Miswak, it is one of the motions that are not permissible during the Friday Khutbah since this is not its specified time.

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**Fatwa no. 18978**

**Q: What is the ruling on returning Salam (Islamic greeting of peace) and blessing the sneezer saying: "Yarhamukum Allah (may Allah have mercy on you) during the Friday Khutbah (sermon)?**

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**A:** It is not permissible to say: "Yarahmukum Allah" to the one who sneezes or to return Salam to one who greets you with Salam while the Khutbah is in progression, according to the correct opinion maintained by scholars. This is based on the Prophet's general prohibition of any talk during the Khutbah. It is related in the Two Sahihs (authentic collections of Hadith, i.e. Al-Bukhari and Muslim) on the authority of Sa`id ibn Al-Musayyib that Abu Hurayrah told him that the Messenger of Allah (peace and blessings of Allah be upon him) said: ﴾If you (even) ask your companion to keep quiet on Friday while the Imam is delivering the Khutbah, you have in fact indulged in idle talk.﴿ This is the wording of Al-Bukhari, part 1, p. 224. The version as elated by Imam Ahmad in his "Musnad (Hadith compilation of) Imam Ahmad", part 2, p. 474 states: ﴾If a person says to his companion on Friday while the Imam is delivering the Khutbah (sermon), "listen!", he has engaged in idle talk.﴿ You may only shake hands with a person if they greet you with Salam or extend their hand to shake with you. You may answer back their greeting of Salam only after the Khatib (preacher) has concluded the first or the second Khutbah. You are also allowed to hold up your hand as a gesture of greeting them back, like the case when a person greets another person who is performing Salah (Prayer). The same ruling applies to the case when a person happens to sneeze. One may implore blessings on him saying: "Yarhamukum Allah," only after the Khatib has finished the first or the second Khutbah, as has been stated earlier.

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**Fatwa no. 17131**

**Q 1: It was authentically reported that the Messenger of Allah (peace be upon him) said what means:** (Anyone who says to his fellow Muslim, 'Be quiet!' on Friday while the Imam is delivering the Khutbah (sermon) has indulged in vain talk and anyone who indulges in vain talk



shall not receive full reward for performing Jum`ah (Friday) Prayer.) **It was also authentically reported that he (peace be upon him) said what means:** (A miser is someone who, when I am mentioned in their presence, does not invoke Allah's Blessings and Peace upon me.) **It is quite well-known that the Khatib (preacher) may quote some Hadiths of the Messenger (peace be upon him) and may require the audience to invoke Allah's Peace and Blessings upon him. Is there anything wrong with that? Does the audience have to invoke Allah's Peace and Blessings upon the Prophet in a loud or a low voice? Please enlighten us, may Allah reward you!**

**A:** Whenever the Khatib happens to mention the name of the Prophet (peace be upon him), you may invoke Allah's Peace and Blessings upon him in a low voice. In this way, you will be applying the rulings pertaining to the two Hadiths cited above. It becomes clear enough that the apparent contradiction between these two Hadiths is of no account.

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**Q 2: It was authentically reported that the Prophet Muhammad (peace and blessings of Allah be upon him) stated:** (Whoever fiddles with pebbles during the Khutbah (sermon), has engaged in idle vain acts and whoever engages in vain acts, there is no Jumu`ah for him ( will not earn the reward of Jumu`ah, Friday Prayer).) **Or words said by the Prophet (peace and blessings of Allah be upon him) to that effect. Remarkably, some people use Miswak (tooth-cleansing stick) and twiddle with basil leaves during the Khutbah. Therefore, does the ruling on using the Miswak and twiddling with basil come under that of fiddling with pebbles?**

**A:** Uusing the Miswak and the twiddling with basil while the Khatib is delivering the Khutbah is not permissible as is fiddling with pebbles.

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**The third question of Fatwa no. 16330**

**Q3: Once the Imam (the one who leads congregational Prayer) has ascended the pulpit and has not yet started the Khutbah, is it permissible to supplicate Allah at this time or is it obligatory to remain silent and wait for the Khutbah to start?**

**A3:** It is obligatory to hearken and pay full attention during the Khutbah based on the directions of the Prophet Muhammad (peace and blessings of Allah be upon him). Supplication is permissible while the Imam is sitting on the pulpit as well as during one's Sujud (Prostration) and after the conclusion of the last Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer) before Taslim (salutation of peace ending the Prayer). When the Prophet Muhammad was asked about Sa`at Al-Ijabah (an hour when invocations are more likely to be answered by Allah) on Friday, he (peace and blessings of Allah be upon him) replied: ﴾It is when the Khatib (preacher) sits on the Minbar (pulpit) until the end of Salah.﴿ (Recorded by Imam Muslim in his Sahih (authentic collection of Hadith) on the authority of Abu Musa Al-Ash`ary (may Allah be pleased with him).

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Fatwa no. 19632

**Q: In one of mosques in the city of Jeddah, the Imam (the one who leads congregational Prayer) delegates another person to delivers the Friday Khutbah (sermon) in his stead due to the former's absence on vacation. In every Friday Khutbah, this deputy-Imam constantly reminds us saying:**

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**"O Muslims, I remind you that there should be no Du`a' (supplication) during the pause between the two Khutbahs." I disagreed with him regarding this and asked him to bring a proof from the Noble Qur'an, a Sahih (authentic) hadith, or a Shar`i (Islamically lawful) Fatwa (legal opinion issued by a qualified Muslim scholar) to validate his saying that making Du'a' between the two parts of the Khutbah is prohibited. He just argued that this is mentioned in some book, without naming it. What is the correct opinion on this issue?**

**A:** We know of no evidence prohibiting supplicating Allah during the interval between the two Khutbahs on Friday. On the contrary, this time is the most likely for Du`a' to be answered by Allah. Some scholars even argued that the hour during which Du`a' is most likely to be answered is that which extends between the Khatib's (preacher) sitting on the Minbar (pulpit) and the end of the prayer. This is based on what was related by Al-Bukhari and Muslim on the authority of Abu Hurayrah (may Allah be pleased with him): (The Messenger of Allah (peace and blessings of Allah be upon him) said: "There is a time on Friday in which no Muslim offers Salah (Prayer) and asks Allah for anything (that is good), without his supplication is granted by Allah. And he (peace and blessings of Allah be upon him) indicated the shortness of it with his hands.") (Agreed upon by Al-Bukhari and Muslim).

It is related also on the authority of Abu Musa (may Allah be pleased with him) (that he heard the Prophet Muhammad (peace and blessings of Allah be upon him) talking about the (special) hour during Friday saying that it is between the time when the Khatib (preacher) sits on the Minbar (pulpit) until the end of Salah.) (Recorded by Imam Muslim and Abu Dawud).

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**The second question of Fatwa no. 20970**

**Q 2: Is it permissible to talk during the interval between the two Jumu`ah (Friday) Khutbahs (sermons)?**

**A:** If two persons talk during the interval between the two Khutbahs, they will not be sinful and doing so does not affect the validity of their Jumu`ah Prayer. This is based on the Hadith narrated by Abu Hurayrah (may Allah be pleased with him) to the effect that the Prophet (peace be upon him) said: ﴾If you say to your companion, 'Be quiet!' on Friday while the Imam is delivering the Khutbah, you have spoken laghw (idle talk).﴿ (Related by the Six Hadith Compilers [Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah] except for Ibn Majah) The way in which the Hadith lends support is that it indicates the prohibition of talking while the Imam is delivering the Khutbah, which implicitly indicates that talking is permissible in case the Imam is not delivering the Khutbah, which includes the interval between the two Khutbahs.

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**The second question of Fatwa no. 16863**

**Q 2: While delivering the Friday Khutbah (sermon), the Wudu' (ablution) of the Khatib (preacher) was invalidated. Should he discontinue the Khutbah and perform Wudu', or what should he do?**

**A:** It is indicated by Sunnah (whatever is reported from the Prophet) that it is strongly recommended that a Muslim should head to the Masjid (mosque) on Friday

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after having performed Ghusl (full ritual bath) and Wudu'. This is based on the Hadith narrated on the authority of Samurah (may Allah be pleased with him) to the effect that the Messenger of Allah (peace be upon him) said: ﴾Anyone who performs Wudu' on Friday, it is good; and if any of you performs Ghusl, it will be better.﴿ (Related by Ahmad and Ahl-ul-Sunan [authors of Hadith compilations classified by jurisprudential themes]) It is also reported on the authority of Abu Sa`id al-Khudry (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾Performing Ghusl on Friday is an obligation on every adult.﴿ (Related by Al-Bukhari)

However, if the Imam's Wudu' is invalidated while delivering the Jumu`ah Khutbah, he should continue delivering it and perform Wudu' thereafter for the Jumu`ah Prayer. Wudu' is not a condition for the validity of the Khutbah, but a condition for the validity of any Salah (Prayer).

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**The third question of Fatwa no. 18192**

**Q 3: Some people including me sleep during the Khutbah (sermon) of the Jumu`ah (Friday) Prayer. What is your opinion, our eminent Shaykh? What is the ruling of Islam on this regard?**

**A 3:** It is obligatory for a Muslim to listen to the Khutbah and stay away from distractions like talking or sleeping. It was reported by Muslim in his Sahih (Authentic Hadith Book) on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴾Anyone who performs Ghusl (full ritual bath) and then goes to offer the Jumu`ah (Friday Prayer) and performs the (supererogatory) prayer that has been ordained for him, listens until the Imam (the one who leads congregational Prayer) concludes the Khutbah (sermon) and then offers the Prayer along with him (the Imam), he would be forgiven for what he did between then and the following Friday, and even three days more.﴿ It was reported on the authority of Ibn `Abbas (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴾Anyone who speaks during the Jumu`ah (Friday) Prayer while the Imam is delivering the Khutbah is like the donkey who is carrying books, and for those who tell him to listen, there is no (reward for the) Jumu`ah.﴿ Al-Hafizh ibn Hajar said that this was related by Ahmad through a good Isnad (chain of narrators).

All this indicates the greatness of the Khutbah of the Jumu`ah as it implies advice and admonition, guidance, calling to goodness and reminding the Muslim of Allah (Exalted be He).

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Hence, the Muslim must be careful about this and must not take it lightly because of the previously mentioned grave warning involved here.

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The second question of Fatwa no. 20094

**Q 2: During the Friday Khutbah (sermon), one of the worshippers fainted in the Masjid (mosque) and he was very sick, especially that he had had a heart attack before. Two of the worshippers stood to help him and sit him down. He asked them to take him out of the Masjid due to him being unable to stay and complete the Salah (prayer). When they stood to help him and take him home or to the hospital, the Khatib (preacher) forbade them and told them to leave him in the Masjid and if he died, he would thus die in the Masjid. That man stayed lying on his back until Salah was over.**

**The question is: Was what the two mentioned men did to help that sick man during the Khutbah not permissible? Are they considered from those who engage in idle activities during Salah? We know that if a man says to someone "keep silent" during the Khutbah, he will be considered as indulging in idle talk and will receive no reward for offering the Jumu`ah. Was what the Imam did, forbidding people from helping that sick man, right or wrong?**

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**What should he have done? If something like that happens during the Khutbah, what should be done? Please advise us, may Allah reward you with the best!**

**A:** What these two men did, trying to help that sick man, is what should be done. We do not believe that what the Kahtib did is right. We ask Allah to forgive him.

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**The seventh question of Fatwa no. 14770**

**Q 7: Is it permissible for me to offer Nafilah (supererogatory) Prayers during the Jumu`ah (Friday) Prayer while the Imam is delivering the Khutbah (sermon)?**

**A:** If you enter the Masjid (mosque) on Friday while the Imam is delivering the Khutbah, you should offer Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) and sit to listen to the Khutbah. If you were already in the Masjid before the Imam enters, it would be impermissible for you to stand during the Khutbah to offer Nafilah because you are required to listen attentively to the Khutbah and to keep away from any distraction.

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**Fatwa no. 18993**

**Q: One of our scholars lives near the Masjid (mosque) and comes to the Jumu`ah (Friday Prayer) only after the Imam (the one who leads congregational Prayer) ascends the Minbar (pulpit). When I asked him about the reason, he said that he listens to the Khutbah (sermon) of Al-Masjid Al-Haram (the Sacred Mosque in Makkah) on the radio, which is better than going to the Masjid early. Is that true?**

**A:** Hastening to the Jumu`ah Prayer is of great virtue and reward for it was authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and other books of Hadith on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: (Anyone who makes Janabah Ghusl (full ritual bath to cleanse of sexual discharge) on Friday, and then goes (to the mosque), is like the one who offers a she-camel as a sacrifice, and he who comes during the second hour would be like the one who offers a cow, and he who comes during the third hour is like the one who offers a ram with horns, and he who comes during the fourth hour is like the one who offers a hen, and he who comes during the fifth hour is like the one who offers an egg. And when the Imam comes out, the angels are also present and listen to the mention of Allah (the sermon).) Hence, it is permissible for the Muslim to be keen on going early to the Masjid on Friday as much as possible unless he has something more important to take care of such as his family affairs and other worldly and religious affairs.

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Fatwa no. 18428

**Q:** I had the honor of being a member of the Board of Trustees of Bournemouth Islamic Center which is located in south England. During my last visit to this Center two months ago, the Imam (the one who leads congregational prayer) delivered an eloquent khutbah (sermon) in Arabic, yet his translation of the Khutbah was very bad because of his bad English. Out of Allah's Grace, brother Tariq Palmer an Englishman who embraced Islam during his stay in Jeddah for eleven years and now works in Bournemouth, his birthplace, volunteered to give a translation of the Khutbah with his fluent English. However, the Imam asked him to give his translation after finishing Salah on the pretext that it is not permissible to have two Khutbah for Jumu`ah (Friday) Prayer. Needless to say, worshippers who have their business and engagements cannot wait after finishing Jumu`ah Prayer, and consequently they leave the Masjid without gaining any benefit from the translation which provides the content of Khutbah.

So I wish Your Eminence will write to me with what should be legally done in this regard, so that we can ask the Imam to act according to your Fatwa.

**A:** There is nothing wrong in translating the Khutbah into a language understandable by the attendance or many of them, provided that it comes after the Khutbah is delivered in Arabic and before Salah.



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Fatwa no. 20575

**Q: In our Islamic Center located in a European country, we perform the Jumu`ah (Friday) and the congregational Salahs (Prayers) in the Masjid (mosque). About one hundred of the Non-Arab Muslims regularly visit the Masjid. They constitute about one-fifth of the worshippers and the rest are Arabs. Since our Khatibs (preachers) do not have any command of the foreign language of our country and their accent is too poor, we agreed for general benefit to assign a translator to give a simultaneous interpretation to the Khutbah (sermon). This interpretation is lively transmitted to the non-Arab worshippers via wireless transmitters. Do you see this act as permissible, and brings a Shar`y interest and does not constitute a Bid'ah (innovation) in religion? Is this act legally regarded as a kind of the forbidden Laghw (idle talk) with regards to the translator who is one of the worshippers attending the Jumu'ah Prayer? What about those using the transmitters as they sometimes need to move it? And is there anything wrong in allocating a place in the back of the Masjid for the non-Arabs**



**to avoid disturbing the Arab worshippers by the sound penetrating from their wireless transmitters, which would result in depriving them from the first rows? We hope to receive your answer as soon as you can, as this issue happens every Friday.**

**A:** There is nothing wrong in translating the Khutbah from Arabic into a language understandable to some of the attendance so that they may benefit from the Khutbah, yet this should be done without incurring noise to the other attendance.

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**The first and the sixth questions of Fatwa no. 16127**

**Q 1: Is it permissible for someone other than the Imam (the one who leads congregational Prayer) to translate the Khutbah (sermon) of Jumu`ah (Friday) Prayer to help those who do not know Arabic to understand the Khutbah?**

**A:** It is permissible to translate the Khutbah of Jumu`ah Prayer into a language understandable to those who do not understand the language of the Khatib so that they can benefit from the Khutbah.

**Q 6: Is it permissible for the Imam preaching the Khutbah (sermon) of Jumu`ah to supplicate for people right after finishing the Khutbah and while still on the pulpit and the attendance say after him: "Amen"?**

**A:** Du`a' (supplication) at the end the second Khutbah of Jumu`ah Prayer is permissible only for the Imam. As for the Ma'mums (people being led by an Imam in Prayer), they should not say: "Amen" collectively, but

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everyone should say it individually and in a low voice.

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## Two `Eid Prayers

**Fatwa no. 14089**

**Q: How would the Prophet (peace be upon him) perform the Two `Eid Prayers?**

**A:** Salat-ul-`Eid (the Festival Prayer) is comprised of two Rak`ahs (units of Prayer) to be offered before the Khutbah (sermon). In the first Rak`ah the Imam (the one who leads congregational Prayer) pronounces Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer), after which he pronounces six additional Takbirat. He then recites aloud both Al-Fatihah and another Surah. Then pronounces Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and performs Ruku` (bowing). After raising up from the second Sujud (prostration), he pronounces Takbir for rising up and follows this by pronouncing five Takbirat. Thereafter, he recites aloud both Al-Fatihah and another Surah and completes the second Rak`ah. After Taslim (salutation of peace ending the Prayer), he delivers two Khutbahs in which he is to remind people of Allah and admonish them. In the Khutbah of `Eid-ul-Fitr (the Festival of Breaking the Fast), he should exhort people to give in charity and explain the ruling on this, whereas in `Eid-ul-Adha (the Festival of the Sacrifice), he should explain both the virtue and ruling on offering an Ud-hiyah (sacrificial animal offered by non-pilgrims).

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**Fatwa no. 20958**

**Q: Is it permissible to offer Salat-ul-`Eid (the Festival Prayer) while travelling? Of course, I mean that if there is a group of people and there is among them one who can lead them in congregational Salah (Prayer). Please advise us on this matter?**

**A:** Salat-ul-`Eid is to be performed only in cities and villages. It is not to be performed in unpopulated areas or while one is traveling. We have no knowledge that the Prophet Muhammad (peace and blessings of Allah be upon him) or any of his Companions



(may Allah be pleased with them) performed Salat-ul-`Eid while travelling, nor that they allowed it in unpopulated desert regions.

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**Fatwa no. 18038**

**Q: It rains very heavily in India, which sometimes makes it too difficult for Muslims to perform Salat-ul-`Eid (the Festival Prayer) in the place designated for performing it. Thus, they perform it at Masjids (mosques). Once it occurred that some Muslims performed Salat-ul-`Eid in a Masjid that was not spacious enough to accommodate everyone who came to perform it. Therefore, the Imam (the one who leads congregational Prayer) led a small group and then the others asked the same Imam to lead them, which means that he performed Salat-ul-`Eid twice. This often happens . Is this permissible, Your Eminence Shaykh? Please answer me, may Allah benefit us and you!**

**A:** The basic ruling regarding Salat-ul-`Eid is that it should be performed in open areas outdoors . However, there is nothing wrong in performing it inside the Masjids when there is an excuse which calls for this. Whoever misses performing it behind an Imam should make up for it either in congregational Salah (Prayer), or individually without a Khutbah (sermon) being delivered. It should not be repeated by the same Imam.

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**The second question of Fatwa no. 16328**

**Q2: What is meant by Takbir (saying: "Allahu Akbar [Allah is the Greatest]") when Allah says:** (and that you must magnify Allâh [i.e. to say Takbîr (Allâhu Akbar; Allâh is the Most Great)] for having guided you) **?**

**A:** Takbir in these Words of Allah (and that you must magnify Allâh [i.e. to say Takbîr (Allâhu Akbar; Allâh is the Most Great)] for having guided you) is in regards to saying Takbir on the arrival of month of Shawwal. It is a kind of thanksgiving to Allah for the completion of Sawm (Fast) during Ramadan. This Takbir lasts until the Khatib (preacher) finishes the Khutbah (sermon) of `Eid (Festival). It should be pronounced as follows: "Allahu Akbar, Allahu Akbar, La ilaha illa Allah, Allahu Akbar, Allahu Akbar, wa Lillahi al-hamd (Allah is the Greatest, Allah is the Greatest. None has the right to be worshipped but Allah. Allah is the Greatest, Allah is the Greatest and praise be to Allah)."

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**The ninth question of Fatwa no. 20308**

**Q: Do we celebrate `Eid-ul-Adha (the Festival of the Sacrifice) on the tenth day of Dul-Hijjah?**

**A:** `Eid-ul-Adha (the Festival of the Sacrifice) is actually celebrated on the tenth day of Dul-Hijjah.



All Muslims have unanimously agreed upon this. During this `Eid, it is prescribed to offer Salat-ul-`Eid (the Festival Prayer) as two Rak`ahs (units of Prayer) after the sun rises in the sky to the height of a spear, then draw near to Allah by slaughtering Ud-hiyahs (sacrificial animals offered by non-pilgrims) after the prayer and distributing some of their meat in charity to the needy. You should increase Dhikr (Remembrance of Allah) and Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and give thanks to Allah for His Blessings, especially the blessings of Islam and being guided by the Sunnah of Prophet Muhammad ibn 'Abdullah (peace be upon him).

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**Fatwa no. ( 18352 )**

**Q: What is the ruling if the beginning of the month of Shawwal was not known until afternoon on the Eid (feast) Day?**

**A:** If people have not known the beginning of the Eid (feast) until after the afternoon, they are to break the fast for that day and offer Eid (feast) Salah (Prayer) in the morning of the following day. When the Prophet Muhammad (peace and blessings of Allah be upon him) was informed of the appearance of the crescent at the end of the day that was counted as the last day of ramadan, he ordered people to break their fast of that day and to come out to celebrate their Eid (feast) in the following day. recorded by Ahmad, Abu Dawud Al-Daraqutny .

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**The ninth question from Fatwa No. ( 17883 )**

**Q: Is it a Sunnah (action following the example of the Prophet Muhammad) to recite some sections of the Holy Qur'an before the Two `Eid Prayers and make Takbir (saying: "Allahu Akbar [Allah is the Greatest]") between the sections or not? Kindly advise us on this matter, may Allah bless you!**

**A 9:** It is recommended for worshippers to occupy themselves with Takbir during the Eid Day until the sermon comes to an end following the example of the Prophet Muhammad (peace and blessings of Allah be upon him) and his companions. However, if you recite the Holy Qur'an before Salah (Prayer), there is nothing wrong with doing so.

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**The third question of Fatwa No 19444 )**

**Q 3: When we pronounce the seven and the five Takbirs (saying: "Allahu Akbar [Allah is the Greatest]") while praying the two Eid (feast) prayers, does the Imam (the one who leads congregational Prayer) pronounce Takbir first and then the Ma'mum (person being led by an Imam in Prayer) repeat after him, or is the Takbir to be made only by the Imam? Also, what should be said between each two Takbirs?**

**A 3:** The Takbir (saying: "Allahu Akbar [Allah is the Greatest]") of the Eid Prayer in the first Rak'ah (unit of prayer) is to be made seven times, including Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and in the second Rak'ah there are only five Takbirs after the takbir for standing up from Sujoud for the Imam and Ma'mum in general. Both the Imam and Ma'mum raise their hands with every Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and the Takbir (saying: "Allahu Akbar [Allah is the Greatest]") of Ma'mum is to be made after



the Takbir of the Imam.

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**The first question of Fatwa no. 17972**

**Q 1: There is much disagreement in books concerning raising the hands in the extra Takbir (saying: "Allahu Akbar [Allah is the Greatest]") of Salat-ul-`Eid (the Festival Prayer). What is the strongest opinion concerning this?**

**A:** Raising hands while performing the extra Takbir of Salat-ul-`Eid is Mustahab (desirable). Whoever does it will be rewarded, but will not be punished for giving it up. Wa'il ibn Hujr said: (The Prophet (peace be upon him) would raise his hands with Takbir.) The same applies to the Takbir of the Janazah (Funeral) Prayer.

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**First and second questions of Fatwa no. 18679**

**Q 1, 2: There is much disagreement in books concerning raising**



**the hands in the extra Takbir (saying: "Allahu Akbar [Allah is the Greatest]") of Salat-ul-`Eid (the Festival Prayer); what is the most correct opinion concerning this?**

**Should the hands be raised when saying the Du`a' (supplication) of the Witr (Prayer with an odd number of units): "Allahumma ihdini fiman hadayta...(O Allah! Guide me among those You have guided...)"? What is the most authentic opinion reported from the Prophet (peace be upon him) in this regard?**

**A:** Raising the hands in Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and the extra Takbir of Salat-ul-`Eid (the Festival Prayer) and the Janazah (Funeral) Prayer is Sunnah (supererogatory act of worship following the example of the Prophet) and not obligatory. A Muslim is rewarded for doing it and not punished or rebuked for giving up. Whoever does not observe it should be informed that it is Sunnah without being made to feel duty-bound to do it. Similarly, raising hands in Qunut (supplication recited while standing after bowing in the last unit of Prayer) is Sunnah. The basic principle in this regard is to raise the hands while performing Du`a', except in the positions where the Prophet (peace be upon him) supplicated but did not raise his hands, such as in the Du`a' of the last Tashahhud (testification recited in the sitting position in the last unit of Prayer), Du`a' after offering the obligatory Prayer and Du`a' of the Friday Khutbah (sermon) in cases other than the that of Salat-ul-Istisqa' (Prayer for rain). However, such issues should not be a subject of controversy and dissention among the seekers of knowledge, because the matter is flexible and doing or giving it up does not result in any deviance from Islam.

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**Second question of Fatwa no: 16428**

**Q 2: What is the ruling on missing the Takbirs (saying: "Allahu Akbar [Allah is the Greatest]") of the Janazah (Funeral) Prayer or of Salat-ul-`Eid (the Festival Prayer); should one make up for them or complete his Salah (Prayer)?**

**A: First,** If one catches up with the Imam (the one who leads congregational Prayer) in the Janazah Prayer after missing some of the Takbir, they should continue with the Imam and make up for the Takbir they have missed and then perform Taslim (salutation of peace ending the Prayer), considering the part they catch with the Imam as the start of their Prayer.

**Second,** If one misses the extra Takbirs of Salat-ul-`Eid with the Imam, they are to catch up with the Imam and not make up for the extra Takbirs they have missed because they are Sunnah (supererogatory act of worship following the example of the Prophet) whose time has passed; however, if they miss an entire Rak`ah (unit of Prayer) with its Takbirs, they are to make up for it with its extra Takbirs.

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**The eighth question of Fatwa no. 17332**

**Q 8: Is Qunut (supplication recited while standing after bowing in the last unit of Prayer) permissible at the last Rak`ah (unit of Prayer) of the Two `Eid Prayers?**

**A:** Qunut is Mashru` (Islamically prescribed) and is only to be done in Witr (Prayer with an odd number of units), or in the Daily Obligatory Prayers in case there is a calamity. This is authentically reported in the Sunnah (whatever is reported from the Prophet of acts, sayings or approvals). Yet, Qunut in case of calamity is permissible to be done in all the Five Obligatory Daily Prayers, and its place is to be in the standing position after

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Ruku` (bowing) in the last Rak`ah (unit of Prayer). Also, the narrations from the Prophet (peace be upon him) tell us that he used to do Qunut more in Fajr (Dawn) Prayer, namely Qunut in case of calamities.

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**The first question of Fatwa no. 14271**

**Q 1: What is the ruling on praying a supererogatory Salah (Prayer) before Salat-ul-`Eid (the Festival Prayer) held in Musalla (place for Prayer)?**

**A 1:** No Sunnah (supererogatory) Salah is to be performed before Salat-ul-`Eid. The reason is that one of the times in which it is impermissible to offer a supererogatory Salah is the time after offering Fajr (Dawn) Prayer until the sun rises a spear's length. Moreover, Salat-ul-`Eid is performed in other than the Masjids (mosques) which means that there is no Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) before Salat-ul-`Eid held in a Musalla.

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Fatwa no. 20653

Q: Out of necessity, we were compelled to offer Salat-ul-`Eid (the Festival Prayer) more than once in one Masjid (mosque). The worshippers were more than seven thousand, a great number

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that is beyond the capacity of the Masjid along with its spacious courtyard. I was asked about the Shari`ah (Islamic law) ruling on repeating the congregational Salah (Prayer) in one place under the leadership of multiple Imams (those persons who lead congregational Prayer). This means assigning three Imams, for example, for three times of Salat-ul-`Eid; one to lead the first Salah, another to lead the second Salah one hour later, and the third to lead the third Salah one hour after the second. Referring to the book of Al-Mughny and other Fiqh (Islamic jurisprudence) books, I could not find a single opinion of scholars on the permissibility of repeating the congregational Salah unless one makes up for a missed Salah (kindly, refer to Al-Mughny, vol. 2, p. 390). I know no classic Fiqh scholar whatsoever who viewed the permissibility of organizing the performance of congregational Salah, such as Salat-ul-`Eid, by repeating it in one place under the leadership of multiple Imams. Please, bear in mind that it is impossible to provide a safe Musalla (place for Prayer) outside or inside the city. Moreover, I was informed that Muslims in non-Muslim cities as London repeat the congregational Salah three times or more in one place. Please, inform me about the preponderant opinion.

A: It is impermissible to repeat the performance of Salat-ul-`Eid in consecutive congregations as this is a newly-invented practice (in Islam). In this regard, the Prophet (peace be upon him) stated: ﴿Whoever introduces anything into this affair of ours (Islam) that is not of it will have it rejected.﴾ Accordingly, every group should offer Salat-ul-`Eid in the respective Masjid in which they offer Jumu`ah (Friday) Prayer, if it is unfeasible to provide a place in which everyone can offer Salat-ul-`Eid only once.

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**Fatwa no. 17541**

**Q: There are some people in our country who offer Salat-ul-`Eid twice. This is clear in which they first pray Salat-ul-`Eid in the Masjid (mosque) then they gather in a spacious place to pray it again (in congregation). Is this act legally permitted?**

**A:** What is authentically reported from the Prophet (peace be upon him) is that he used to pray Salat-ul-`Eid (the Festival Prayer) once only, not twice. Praying it twice does not fall under the Sunnah (whatever is reported from the Prophet of acts, sayings or approvals). Moreover, this is clear when `Aly (may Allah be pleased with him) went to pray Salat-ul-`Eid in the Musalla (place for Prayer), and appointed Abu Mas`ud Al-Badry (may Allah be pleased with him) to lead Salat-ul-`Eid in the Masjid as an Imam for those who are old, or unable to pray in the Musalla. Yet, `Aly (may Allah be pleased with him) did not pray it again with those people.

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In addition, the Prophet (peace be upon him) said: ﴾Anyone who introduces anything into this matter of ours (Islam) which is not a part of it, will have it rejected.﴿ (Agreed upon by Al-Bukhari and Muslim on the authority of `Aishah (may Allah be pleased with her)). In a narration by Muslim, the Prophet (peace be upon him) said: ﴾Anyone who does an action which is not in accordance with this matter of ours (Islam), will have it rejected.﴿ So, it is not permissible for them to pray Salat-ul-`Eid before praying it in the public Musalla in which people will pray. They should join the people in the Musalla in order to follow the Prophet's Sunnah, and to keep away from Bid`ah (innovation in religion).

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Fatwa no. 18244

**Q: What is the ruling on slaughtering sacrificial animals for six days beginning with the dayof `Eid-ul-Fitr (the Festival of Breaking the Fast) as an act becoming closer to Allah (Glorified and Exalted be He)? All the people of my village offer these sacrifices. Every home buys a sheep and slaughters it on this occasion justifying it by saying that it is an old custom established by their fathers and ancestors. Throughout the six days, each group of people, including women and children, is assigned one day to distribute the meat to the neighborhood. They slaughter their sacrificial animals and gather to eat all the meat leaving nothing at all. Was this practiced during the time of the Prophet (peace be upon him), his Sahabah (Companions of the Prophet) or the Salaf (righteous predecessors)? Give us a Fatwa (legal opinion issued by a qualified Muslim scholar), may Allah reward you with the best! Am I**



**sinful for having done this in the past before knowing your Fatwa? If I stop doing so from now on, am I liable for any Kaffarah (expiation)?**

**Give us Fatwa, may Allah reward you with the best!**

**A:** If the case is as you mention, i.e. you customarily slaughter sacrifices thinking that they bring you closer to Allah during `Eid-ul-Fitr, this act is a Bid`ah (innovation in religion) that you must forsake. In fact, a Muslim should not slaughter unless it is following a practice ordained by Allah at times ordained by Allah, such as Ud-hiyah (sacrificial animal offered by non-pilgrims) and Hady (sacrificial animal offered by pilgrims).

The custom that was practiced by your ancestors is of no significance, for they run counter to Shari`ah (Islamic law) and must be forsaken. Doing so should be understood within the context of forsaking a Bid`ah, rather than one's ancestors. Furthermore, you should make this clear to countrymen and those who practice this that it is impermissible to do so.

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**Fatwa no. 20673**

**Q: Some people used to slaughter cattle in `Eid-ul-Fitr (the Festival of Breaking the Fast) out of expressing their joy, honoring their guests, maintaining ties of kinship, bringing happiness to**

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**their neighbors and Muslim brethren, and congratulating each other with greetings such as, "May Allah accept from you and us," "May you be successful," and "have a blessed `Eid." Some claim that all this is Bid`ah (innovation in religion). They refrain from visiting or receiving relatives on the `Eid, claiming that all this is Bid`ah. Those who make this claim asked for a written Fatwa (legal opinion issued by a qualified Muslim scholar) from Your Eminence, so that everyone can be enlightened on this matter. I Hope Your Eminence will guide us.**

**A:** There is nothing wrong with slaughtering some cattle in `Eid-ul-Fitr in honor of the guests, but without extravagance and arrogance. As for congratulating Muslims with the `Eid with the statements mentioned in the question, there is nothing wrong with this; for it is Du`a' for Muslim brethren that Allah may accept their deeds, prolong their lives, and bring them happiness, so there is no harm in this regard.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. ( 20618 )

Q: I was living at a small town in the United States of America where more than one hundred and fifty Muslims once assembled

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to offer Salat-ul-`Eid (the Festival Prayer). A fierce battle would have erupted between them because of a dispute on whether reciting Takbir (saying: "Allahu Akbar [Allah is the Greatest]") in congregation is permissible. Had it not been for Allah's Mercy, the Muslims would have been the laughingstock of those lying in wait, including secularists and non-Muslims. The pro-impermissibility party argued that this was not the practice of the Salaf (righteous predecessors) and that the basis regarding Adhkar (invocations and Remembrances said at certain times on a regular basis) and Du`a' (supplication) is to be said individually. Moreover, there is no explicit Nas (Islamic text from the Qur'an or the Sunnah) either in a Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) or a Mawquf (words or deeds narrated from a Companion of the Prophet that are not attributed to the Prophet) Hadith on reciting Takbir in congregation. The pro-permissibility group that adopted that reciting Takbir in congregation is Mashru` (Islamically prescribed) and not just permissible supported their argument using the same corps of Nas quoted by the first party while interpreting them differently:

1- Admitting that the basis regarding Du`a' is that it should be said individually does not exclude the permissibility of saying it in congregation. An analogy should be drawn between this and congregationally saying Amen at the end of a certain form of Du`a, which is a practice consistent with the nature of Du`a'.

2- The two Hadiths reported on Takbir explicitly state that someone says Takbir and the people follow suit either simultaneously or consecutively. The first narration reads: "Ibn `Umar and Abu Hurayrah (may Allah be pleased with them both) used to go out to the market place during the ten days (of Dhul-Hijjah) saying Takbir so that they caused the people to say it as well." (Related in Sahih [Authentic Hadith Book] Al-Bukhari, Kitab Al-`Eidayn (Book of the Two Festivals), chapters on 'Superiority of Good Deeds during Days of Tashriq [11th, 12th and 13th of Dhul-Hijjah]' and 'Reciting Takbir during the Days of Mina'. The other narration states: "`Umar (may Allah be pleased with him) used to say Takbir in his tent in Mina (in such a loud voice) until the people at

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the Masjid (mosque) heard him and would follow him saying Takbir. Indeed, the people at the markets of Mina also followed suit until the entire Mina would shake with Takbir." Moreover, women would say Takbir following Abban Ibn `Uthman and `Umar ibn `Abd al-`Aziz during the nights of Tashriq. (See Al-`Asqalany's Fath Al-Bary Vol. 2, P. 535) The proponents of this view argued that the two narrations clearly indicate that Takbir was said in congregation for the following reasons: the wording of the statement "would

**follow him saying Takbir" is used to denote doing some act congregationally as in the Hadith:** (The Prophet (peace be upon him) used to offer Salah (Prayer) during the night. Seeing this, people stood up to follow him in Salah.) **(Related in Sahih Al-Bukhari, Kitab Al-Adhan (Book of Adhan [call to Prayer]), 'If there is a Wall or a Sutrah [barrier placed in front of a person praying] between the Imam and Ma'mums [persons being led by an Imam in Prayer]'. Another narration of the Hadith states:** (and he (peace be upon him) offered Salah there for a few nights, and so some of his Sahabah (Companions) followed him in Salah.) **(Related in Sahih Al-Bukhari, Kitab Al-Adhan (Book of Adhan), 'Night Prayer')**

**A: First:** Du`a' and Dhikr (Remembrance of Allah) are among the great acts of `Ibadah (worship). In fact, acts of `Ibadah are based on following authentic Nas rather than on innovation. The basis for Du`a' is to be said individually and in a low voice as indicated by Ayahs (Qur'anic verses) and authentically reported Hadiths. To this effect, Allah (Exalted be He) says: (And offer your Salât (prayer) neither aloud nor in a low voice, but follow a way between.) It is reported that `Aishah (may Allah be pleased with her) said, "This Ayah was revealed concerning Du`a'."

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(Agreed upon by Al-Bukhari and Muslim) Allah (Glorified be He) also says: (Invoke your Lord with humility and in secret. He likes not the aggressors.) Some Mufassirs (exegetes of the Qur'an) interpreted 'aggressors' to refer to those who say Du`a' loud. Moreover, Allah (Exalted and Glorified be He) says: (And remember your Lord within yourself, humbly and with fear and without loudness in words in the mornings, and in the afternoons and be not of those who are neglectful.) It is reported in the Two Sahih Books of Hadith (i.e. Al-Bukhari and Muslim) that Abu Musa Al-Ash`ary (may Allah be pleased with him) said: (When we were with Allah's Messenger (peace be upon him) in a battle, we never went up a hill or reached its peak or went down a valley without raising our voices with Takbir. Allah's Messenger (peace be upon him) came close to us and said, "O people! Do not exert yourselves, for you do not call a deaf or an absent one, but you call The All-Hearing, The All-Seeing.") Since the Prophet (peace be upon him) disapproved of raising voices with Takbir while in an open space,

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doing so at Masjids and in harmonious melodious voices should be disapproved with greater reason.

Furthermore, a group of Salaf, from among the Sahabah and later generations, are reported to have disapproved of assembling to say Du`a' or Dhikr (were it Tahlil, saying: "La ilaha illa Allah [There is no god except Allah]", Takbir or Tasbih, saying: "Subhan Allah [Glory be to Allah]") in one voice. Abu `Uthman Al-Nahdy is reported to have said, "A governor under `Umar ibn Al-Khattab sent him the following letter: 'Some people here assemble to invoke Allah for Muslims and for the emir.' `Umar replied: 'Come all to me'. `Umar ordered the gateman to prepare a whip. The governor came along with those people. On entering upon `Umar (may Allah be pleased with him), he proceeded to whip the emir.

Moreover, `Umar ibn Yahya said he heard his father reporting his father as saying: "We used to sit by the door of `Abdullah Ibn Mas`ud before Salat-ul-Ghadah (morning Prayer) so that when he came out we would walk with him to the Masjid. (One day) Abu Musa Al-Ash`ary came to us and said: 'Has Abu `Abdul-Rahman come out yet?' We replied in the negative. He sat down with us until he came out. When he came out, we all stood along with him, so Abu Musa said to him: 'O Abu `Abdul-Rahman! I have just seen something at

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the Masjid which I considered wrong, but all praise be to Allah, I did not see anything except good in it.' He inquired: 'What is it?' Abu Musa replied: 'If you live you will see it. I saw in the Masjid people sitting in circles awaiting Salah. In each circle they had pebbles in their hands and a man would say: 'Repeat Allahu Akbar (Allah is the Greatest) a hundred times' and they would do so. Then he would say: 'Say La ilaha illa Allah (There is no god except Allah) a hundred times' and they would do so. Then he would say: 'Say Subhan Allah (Glory be to Allah) a hundred times' and they would do so. 'Ibn Mas`ud asked: 'What did you say to them?' Abu Musa said: 'I did not say anything to them. Instead I waited to hear your view on it.' A lengthy conversation took place until Ibn Mas`ud (may Allah be pleased with him) said addressing those people: 'Woe to you, O Ummah (nation based on one creed) of Muhammad (peace be upon him)! How quickly are you heading to destruction! Here are your Prophet's Sahabah still alive, and there are his clothes which have not yet decayed and his bowl which is yet unbroken. By Him in Whose Hand is my soul! Either you are following a religion that is better guided than the religion of Muhammad (peace be upon him) or you are opening a door of Dalalah (deviation from what is right).' They said: 'O Abu `Abdul-Rahman! By Allah, we only intend good!' He said: 'How many are there who intend good but do not achieve it.'"

As we can see, Abu Musa Al-Ash`ary and Ibn Mas`ud (may Allah be pleased with them both) denied the manner and the congregational style of saying Dhikr. Therefore, although Dhikr is Mustahab (desirable) and recommended,

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it should not be said in such an innovated manner. Moreover, its style and method should conform to the way in which the Prophet (peace be upon him) and his honorable Sahabah (may Allah be pleased with them) are reported to have said it.

Besides, Mujahid said: "I offered the Fajr (Dawn) Prayer along with Sa`id ibn Al-Musayyib. Immediately after Taslim (salutation of peace ending the Prayer), the people hurried to listen to the storyteller. Sa`id then said, 'I wonder how fast they are going to this assembly!' Mujahid said, 'I answered him that they act in accordance with that which Allah (Exalted be He) says.' Sa`id said, 'In what Ayah?' Mujahid answered: ﴿And turn not away those who invoke their Lord, morning and afternoon﴾ Sa`id then said, 'This Ayah refers to the Salah which we have just offered. Certainly, it refers to Salah.'

Moreover, Mujahid also said: "Abdul-Rahman ibn Abu `Amrah offered Salah at Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah). Once he finished Salah he sat reclining against the room of the Prophet (peace be upon him). People crowded around him. He asked the people to leave him alone. People then said to him, 'May Allah have mercy on you! They came seeking to act in accordance with the Ayah that reads: ﴿And keep yourself (O Muhammad SAW) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, etc., and other righteous deeds, etc.) morning and afternoon,﴾ He replied: "Do you think the Ayah refers to what you are doing now? In fact, it refers to

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Salah." No doubt, this narration and others like it obviously indicate that the Salaf used to disapprove of assembling for saying Du`a' or Dhikr and doing so as a regular practice. If raising the voice and saying it in melodious tones are added to this, such a practice would be even worse.

To sum up, the Mashru` practice regarding Du`a' and Dhikr is that they should be said individually and in such a low voice as may be heard only by the speaker or the person nearby. In fact, the Law-

Giver (the Prophet) made few exceptions to this rule such as the Du`a' of the Imam during Salah and saying Amen after his Du`a', were this after Al-Fatihah (Opening Chapter of the Qur'an), in Qunut (supplication recited while standing after bowing in the last unit of Prayer) or otherwise.

**Second:** As for the Athar (narrations from the Companions) that states that `Umar would be in his tent in Mina and say Takbir until the people at the Masjid would hear him and follow suit, and that the people at the market place also followed them until the whole of Mina would shake with Takbir and that Ibn `Umar and Abu Hurayrah used to go out to the market place during the ten days (of Dhul-Hijjah) saying 'Allahu-Akbar', causing the people to follow suit, we can say that though the people at the Masjid in the first case heard `Umar, this does not necessarily mean that he said Takbir in an outrageous loud voice. Rather, he (may Allah be pleased with him) was sonorous and his tent was adjacent to the Masjid. Therefore, when he



would say Takbir, the people at the Masjid would become alert and start saying Takbir individually. The same was the case with Ibn `Umar and Abu Hurayrah. In fact, they (may Allah be pleased with them both) were not reported to have exaggeratedly raised their voices with Takbir. Indeed they were far from acting contrary to the Hadith: (Do not exert yourselves, for you do not call a deaf or an absent one.) Moreover, `Umar, his son and Abu Hurayrah would say Takbir individually as well as those who heard them. Actually, they did not assemble to say Takbir in congregation in one melodious voice. And Allah knows best.

**Third:** All Muslims at all times and places should exchange advise, explore all related issues in light of the Book (the Noble Qur'an) and the Sunnah (acts, sayings or approvals of the Prophet) objectively and completely free themselves from being slanted towards other than Al-Haqq (the Truth). Moreover, they should love good for their Muslim brothers exactly what they love for themselves and do their best to achieve unity and affability and avoid dispute and alienation. In addition, everyone should exert efforts to follow the Sunnah and the way of the Salaf being the source of all good and virtue. Given this, disagreement on such issues should never cause hostility and fighting. Rather, it is Wajib (obligatory) to advise one another, clarify the correct Sunnah practice and not to dispute on offering Salah in congregation because of such issues. We ask Allah, The Generous,



to grant our Muslim brothers and us success and guidance and to confer on us the bounty of following and remaining steadfast on Al-Sirat-ul-Mustaqim (the Straight Path). We also ask Him to guard us against following the way of those who earned His Anger, nor of those who went astray for indeed He is The All-Hearing, The Ever-Near and The Supreme-Answerer.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18349

**Q: Recently, a phenomenon has become widespread among some villagers, and tribal people residing in cities. They gather at clubs or rest houses on one of the days of Blessed `Eid-ul-Fitr (the Festival of Breaking the Fast). This gathering is funded by raising money from the individuals taking part even if they do not attend the gathering. Moreover, under the terms of this gathering any delay of payment is conditional to paying in excess. Those who refuse to pay are put on the black list and boycotted; no one accept their invitations, and no help is given to them when in need. Please provide us with your Fatwa (legal opinion issued by a qualified Muslim scholar) on this issue. May Allah reward you with the best.**

**A:** This money taken from individuals to establish a party for the Day of `Eid, gatherings, and so on, without their willingness, or consent is impermissible. The Prophet (peace be upon him) said: ﴿The property of a Muslim is unlawful (to take), unless (he gives it) willingly.﴾ In another Hadith, the Prophet (peace be upon him) said: ﴿Surely your blood, your property, and your dignity are sacred among you like the sacredness of this day of yours in this month of yours in this land of yours [i.e. Do not kill one another! Do not take others' property without right! Do not destroy the dignity of one another!]



﴾ This was the Khutbah (sermon) delivered by the Prophet (peace be upon him) on the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals) at the Farewell Hajj (Hajj performed by the Prophet before his death). Moreover, boycotting those who did not pay is unjust.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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## Salat-ul-Kusuf

**The first and second question of Fatwa no. 18957**

**Q 1: On Friday morning, Rabi` Al-Thany, there was a total lunar eclipse after Fajr (Dawn) Prayer. Some Imams (the ones who lead congregational Prayer) offered Salat-ul-Khusuf (Prayer on a lunar eclipse ), and others refused arguing that praying (a supererogatory Salah) after Fajr Prayer is impermissible. Please, clarify the ruling on this for me!**

**A:** Salat-ul-Kusuf (Prayer on a solar eclipse) is one of the Salahs (Prayers) performed for specific reasons. According to the preponderant opinion, Salahs which have reasons are excluded from the times when it is not permissible to offer supererogatory Salah, meaning that one can pray those Salahs at these times. Thus, the prohibition is only applied to those Salahs which do not have particular causes. Based on this, if, for example, a solar eclipse happens after `Asr (Afternoon) Prayer, it is permissible for Muslims to pray Salat-ul-Kusuf along with Dhikr (Remembrance of Allah), Istighfar (seeking forgiveness from Allah), and Sadaqah (voluntary charity). By the same token, if a lunar eclipse happens after the break of dawn, it is permissible to offer Salat-ul-Khusuf because the apparent meaning of the evidence indicates this and because the light of the moon is not totally obscured. But in the case of offering Salat-ul-Kusuf before Fajr Prayer, it is better not to prolong it lest the time for Fajr Prayer becomes tight.

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**Q 2: Some Imams (the ones who lead congregational Prayer) offer Salat-ul-Kusuf (Prayer on a solar eclipse) only when there is total eclipse and others offer it as soon as the eclipse begins; which is correct?**

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**A:** Muslims should hasten to offer Salat-ul-Kusuf once they see the eclipse; they should not wait until there is total eclipse. The Prophet (peace be upon him) stated: ﴾Verily, the sun and the moon are two of the signs of Allah and they do not eclipse on account of the death or birth of anybody. So whenever you see this, pray and invoke (Allah) until it is over.﴿ (Related by Muslim) He (peace be upon him) also stated: ﴾So whenever you see them, make haste for the remembrance of Allah, invoking Him and asking Him for forgiveness.﴿ (Agreed upon by Al-Bukhari and Muslim) This indicates that Salat-ul-Kusuf should be offered as soon as the eclipse begins and should not be delayed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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**Fatwa no. 16267**

**Q: Can a latecomer who caught up three Rak`ahss (units of Prayer) of Salat-ul-Kusuf (Prayer on a solar eclipse) but missed one, make up for it, or just perform Taslim (salutation of peace ending the Prayer) with the Imam? Please, provide us with the answer! May Allah reward you with the best!**

**A:** Latecomers who miss a Rak`ah of Salat-ul-Kusuf have to make up for it, because they missed the Ruku` (bowing) which is the criterion of catching up the Rak`ah.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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## Salat-ul-Istisqa'

**The first question of Fatwa no. 18386**

**Q 1: It did not rain for a very long time and the ground became dry and we were forced to buy water. We were then called to perform Salat-ul-Istisqa' (Prayer for rain), so people gathered and said in a low voice: Ya ilahal-'alamin, la raja'na kha'ibin, nas'aluka bil-Mustafa wal-Wasiyy wal-Husayn (O lord of the worlds, do not send us back disappointed, we ask You by the Prophet, Al-Wasiyy and Al-Husayn (to send us rain)). What is the ruling on that? Please inform us of the correct way of performing Salat-ul-Istisqa'. May Allah reward you.**

**A 1:** What is Mashru' (Islamically prescribed) for Muslims if the rain is late and the ground becomes barren is to be commanded to perform Salah, fast, give Sadaqah (voluntary charity) and abandon sins and disputes because obedience to Allah brings about blessings, whereas sins bring about drought. The Imam (one who leads congregational prayer) should set a date for people to gather and perform Salat-ul-Istisqa'. They should be in a state of modesty and humility; beseeching and imploring Allah (Exalted be He). The Imam must then lead them in Salah by offering two Rak'ahs (units of prayer). He should make Takbir (saying: "Allahu Akbar [Allah is the Greatest]") seven times in the first Rak'ah and five in the second one like Salat-ul- `Eid (the Festival Prayer). In the first Rak'ah, he should recite, after Al-Fatihah (opening chapter of the Qur'an), the Surah (Qur'anic chapter) of Al-A'la and in the second Rak'ah, he should recite the Surah of Al-Ghashiyah. He must recite out loud. After making Taslim (salutation of peace ending the Prayer), he must deliver a Khutbah (sermon) including the Ayahs (Qur'anic verse) of Istighfar (seeking forgiveness from Allah), urging people to make Istighfar, calling them to give Sadaqah and to stick to piety by obeying the commands of Allah and avoiding sins. He must also inform people that performing Salat-ul-Istisqa' whenever needed revives the Sunnah (acts, sayings or approvals of the Prophet) of the Prophet (peace be upon him). Then, he should supplicate Allah to send them blessed rain as the Prophet (peace be upon him) did.

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You may refer to the Hadiths mentioned in the chapter on Salat-ul-Istisqa'.

As for what was mentioned in the question about making Tawassul (seeking to draw close to Allah through unlawful means) in the name of creatures, it is prohibited because it is a Bid'ah (innovation in religion). It is impermissible to make Tawassul to Allah except through faith in Him, His Names and Attributes and through one's righteous deeds. Allah (Exalted be He) says: ﴿And (all) the Most Beautiful Names belong to Allâh, so call on Him by them﴾ Allah (Exalted be He) says: ﴿"Our Lord! Verily, we have heard the call of one (Muhammad صلى الله عليه وسلم) calling to Faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die (in the state of righteousness) along with Al-Abrâr (the pious believers of Islamic Monotheism).﴾ Moreover, the Prophet (peace be upon him) said: ﴿O Allah, I ask You, I bear witness that there is no deity but You, the One, The Self-Sufficient Master, Whom all creatures need, He

neither eats nor drinks, He begets not, nor was He begotten and there is none co-equal or comparable unto Him❩ In another Hadith, he (peace be upon him) said: ❨O Allah! I ask You that all praise is Yours. There is no true God except You, You are Al-Mannan (The Ever-Giving, the Originator of the Heavens and Earth, Possessor of Majesty and Honor.❩ until the end of the Hadith.

It was authentically reported from the Prophet (peace be upon him) that he said that three men, belonging to one of the previous nations, were forced by the rain to spend the night in a cave. A rock then rolled and blocked the entrance of the cave.



They could not come out; so, they made Tawassul to Allah by virtue of their righteous deeds.

One of them made Tawassul by virtue of his dutifulness to his parents, the second made Tawassul by virtue of his refraining from committing Zina (sexual intercourse outside marriage) although he had the chance; and the third made Tawassul by virtue of conveying the trust to its owner. Allah, thus, answered their supplication and removed the rock. It is also recommended to ask Allah for rain during the Friday Khutbah because the Prophet (peace be upon him) did that.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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**The second question of Fatwa no. 17572**

**Q 2: Is it permissible to call people to Salat-ul-Istisqa' (Prayer for rain) by making Adhan (call to Prayer) because some people do not witness this Salah (Prayer) either because they forget or because they do not know? So, is it permissible to make Adhan in this case to remind and urge them? A 2:** It is impermissible to make Adhan for Salat-ul-Istisqa' because the Prophet (peace be upon him) and the Rightly-Guided Caliphs after him offered it without Adhan or Iqamah (call to start the Prayer) and it is impermissible to introduce an act of `Ibadah (worship) that was not permitted by Allah and His Messenger (peace be upon him).

The Sunnah (action following the example of the Prophet) is that if the Imam (one who leads congregational prayer) intends to perform Salat-ul-Istisqa', he must inform people of the day he has set for that purpose so that they can get ready by repenting sincerely, avoiding sins and disputes and giving Sadaqah (optional charity) from the best of their property in addition to



other reasons that withhold rain.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The seventh question of Fatwa no. 17575

**Q 7: Our people are accustomed to offering Salat-ul-Istisqa' (prayer for rain) before Salat-ul-'Eid (the festival prayer), whether Eid-ul-Adha (the Festival of the Sacrifice) or `Eid-ul-Fitr (the Festival of Breaking the Fast). The Imam (one who leads congregational prayer) gathers them for Salat-ul-'Eid and before that they offer two Rak'ahs (unit of prayer) as Salat-ul-Istisqa'. If we object to that, they say that they take advantage of the large number of people who gather to perform Salat-ul-'Eid. They also do that after the Jumu`ah (Friday) Prayer at a specific time of the year when there is a drought and little rain. As for the way they perform that, the Imam, after finishing the Jum'ah Prayer, orders people to have the intention of offering Salat-ul-Istisqa'. Then, they pray two Rak'ahs like those of the 'Eid. If we tell them that it is sufficient for the Khatib (preacher) to ask Allah to send us rain at the end of the Khutbah (sermon) and for people to make Ta'min (saying: "Amen"), as the Prophet (peace be upon him) did, they say that the chief ordered them to perform Salat-ul-Istisqa' on Friday and that this is the best time for it because of the large number of people who gather to offer the Jum'ah Prayer.**

**Your Eminence, we need a Fatwa (legal opinion issued by a qualified Muslim scholar) from you that we may convince**

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**people of the impermissibility of this Salah which they perform in this way, if it is impermissible. If what they do is permissible and right, then all praise be to Allah the Lord of the worlds.**

**A 7:** It is sufficient for the Khatib to ask Allah to send them rain during the Khutbah of the Jumu`ah Prayer. He should not perform Salat-ul-Istisqa' after that because the Prophet (peace be upon him) asked Allah for rain during the Khutbah of the Jumu`ah Prayer and did not offer Salat-ul-Istisqa' after that. The same thing applies to Salat-ul-'Eid; it is enough for the Kahtib to ask Allah for rain in the Khutbah and he must not perform Salat-ul-Istisqa', neither before nor after that because that contradicts the guidance of the Prophet (peace be upon him).

May Allah grant us success! May peace and blessings be upon out Prophet Muhammad, his family, and Companions!

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**The second question of Fatwa no. 19296**

**Q 2: Is it better to deliver the Khutbah (sermon) of Salat-ul-Istisqa' (Prayer for rain) before praying or delay it until after the Salah (Prayer)? Once I delivered the Khutbah first, but some people objected although our Prophet Muhammad (peace be upon him) did so. Please advise us. May Allah grant you success.**

**A 2:** It is better to offer Salat-ul-Istisqa' before the Khutbah because that was most often done by the Prophet (peace be upon him) and particularly if it will confuse the Ma'mums (people being led by an Imam in Prayer).

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**The third question of Fatwa no. 21515**

**Q 3: Is it a Sunnah (action following the example of the Prophet) for the Ma'mum (person being led by an Imam in Prayer) in Salat-ul-Istisqa' (prayer for rain) to make Du'a' (supplication) standing or sitting after the Khutbah (sermon)? Is it permissible to turn one's garment on the opposite side?**

**A 3:** It is Mustahab (desirable) for the Ma'mum to turn his Rida' (garment worn around the upper part of the body) while standing and offer Du'a' while facing the Qiblah (Ka`bah-direction faced in Prayer) and standing as the Imam (the one who leads congregational Prayer) does.

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**The second question of Fatwa no. 19046**

**Q 2: Some people refuse to ask Allah for rain or repent of their sins because they deny the fact that comitting sins is the reason that goodness and rain are withheld. They claim that this is not true since Kafirs (disbelievers) commit graver sins, yet they always have rain. What is your opinion on this?**

**A 2:** Denying what has been proven by the Qur'an and the Sunnah (acts, sayings or approvals of the Prophet) and what has been reported in the Hadiths Mutawatir (Hadiths reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible)

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is considered Kufr (disbelief). Whoever denies the fact that asking Allah for rain (through Salat-ul-Istisq' (prayer for rain)) when there is drought is a reason for making rain fall is actually denying the Sahih (authentic) Hadiths that urge Muslims to resort to Allah and seek relief from Him. This also implies disbelief in the Ayahs (Qur'anic verses) that encourage Muslims to turn to Allah in times of adversity as Allah (Exalted be He) says: ﴿"I said (to them): 'Ask forgiveness from your Lord, verily, He is Oft-Forgiving;﴾ ﴿'He will send rain to you in abundance,﴾ Denying this and having doubts about it makes one's Tawhid (belief in the Oneness of Allah) defective. Moreover, having such a belief and denying the Ayahs and Hadiths reported in this respect is Kufr that takes a Muslim outside the pale of Islam. Hence, the one who claims this must sincerely repent.

As for what is mentioned in the question about Kafirs and how they receive a lot of rain despite their Kufr and excessive sins, one must not be deceived by this for there is no proof that Allah loves them or is pleased with them. Rather, Allah may be gradually leading them to their own destruction. Allah gives oppressors time and bestows blessings on them generously and then seize them with punishment after that. Allah (Glorified and Exalted be He) says: ﴿Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you.﴾ ﴿A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest.﴾ Allah (Exalted be He) says: ﴿while those who disbelieve enjoy themselves and eat as cattle eat; and the Fire will be their abode.﴾ And: ﴿You received your good things in the life of the world, and you took your pleasure therein. Now this Day you shall be recompensed with a torment of humiliation,﴾

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Also, Allah (Exalted be He) says: ﴿until when the earth is clad in its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday!﴾ And: ﴿So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment), and lo! They were plunged into destruction with deep regrets and sorrows.﴾ ﴿So the root of the people who did wrong was cut off. And all the praises and thanks are to Allâh, the Lord of the 'Alamîn (mankind, jinn, and all that exists).﴾ .

As for the poverty, adversity, scarcity of rain, loss of wealth, lives and crops with which Allah tries his believing worshippers; it is a way to test them and make them more attached to Allah and increase their hope in Him. Whenever they are afflicted with any of these trials, they realize that it is from Allah, hence, they return to Him, implore Him and seek refuge with Him. In this way, their reliance on Allah is reinforced and their faith in Him is strengthened. Allah (Glorified and Exalted be He) says: ﴾And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sâbirûn (the patient).﴿ Allah (Glorified and Exalted be He) also says: ﴾And surely, We shall try you till We test those who strive hard (for the Cause of Allâh) and As-Sâbirûn (the patient), and We shall test your facts (i.e. the one who is a liar, and the one who is truthful).﴿

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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## Bid'ahs in Salah

**The fourth question of Fatwa no. 21368**

**Q 4: Whenever the Imam (the one who leads congregational Prayer) says: "Line up and straighten your rows", some praying persons say: "We are lined up and obedient." When the Imam says: ﴿You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴾ , the Ma'mums (people being led by an Imam in Prayer) say: "We've asked Allah for help." When the Imam pronounces Taslim (salutation of peace ending the Prayer), they gently pat their thighs with their hands and offer Taslim. I want to know if this is authentically reported from the Sunnah (acts, sayings or approvals of the Prophet). In other words, did the Prophet (peace be upon him) do this? Does this have any origin in Shari`ah (Islamic law)?**

**A 4:** It is impermissible to say : "We are lined up and obedient", because there is no supporting evidence. Moreover, it is impermissible to say: "We asked Allah for help" when the Imam recites the Ayah (Qur'anic verse) where Allah (Exalted be He) says: ﴿You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴾ This is impermissible because it was not reported from the Prophet (peace be upon him). As for striking the thighs with the hands when offering Taslim, it is a Bid`ah (innovation in Islam) that must be avoided and prohibited.

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**The third question of Fatwa no. 20619**

**Q 3: What is the ruling on reciting Du`a'-ul-Istiftah (opening supplication when starting the Prayer) before Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) saying: Wajjahtu**

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**wajhiya liladhi fatara as-samawati wal ard (I turned my face to the One Who created the heavens and earth)...until the end of this Du`a'? What if one says: I intend to offer the Maghrib (sunset) Salah (prayer) as three Rak`ahs (units of prayer) to Allah (Glorified and Exalted be He), whether he is an Imam (the one who leads congregational Prayer), a Ma'mum (person being led by an Imam in Prayer) or someone praying alone, then recites the Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") audibly?**

**A 3:** Du`a'-ul-Istiftah in Salah must be after Takbirat-ul-Ihram and before the Isti`adhah (saying: "A`udhu-Billahi mina Al-Shaytan -ir-Rajim [I seek refuge with Allah from the accursed Satan]"), the Basmalah and reciting Al-Fatihah (Opening Chapter of the Qur'an). It must conform to what was reported from the Prophet (peace be upon him), which is mentioned in the books of Sahih (authentic) Hadiths. It is impermissible to pronounce intentions out loud because one's intention lies in the heart and vocalizing it is a Bid`ah (innovation in religion) since the Prophet (peace be upon him) did not do it.

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**The first question of Fatwa no. 20939**

**Q1: There is an Imam (the one who leads congregational Prayer) who recites in every Jahri Salah (Prayer recited out loud) the last Ayahs (Qur'anic verses) of the Surah (Qur'anic chapter) of Al-Baqarah. When he reaches ﴿so give us victory over the disbelieving people.﴾ , Ma'mums (people being led by an Imam in Prayer) say "Ameen" aloud. Has this been authentically reported from the Messenger of Allah (peace be upon him)? If not, what is the ruling on praying behind such people? Please advise us. May Allah reward you.**

**A 1:** Saying 'Ameen' audibly after reciting the last Ayahs of Al-Baqarah in Salah is a Bid`ah (innovation in religion). This requires advising worshippers to refrain from doing it; however, it does not invalidate the Salah.

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**Fatwa no. 21779**

**Q: Some people are accustomed to making Sujud (prostration) after finishing the Salah (prayer) and making Du`a' (supplication) therein. Is this permissible? Does this Sujud have any origin in Shari`ah (Islamic law)? Has it been reported from the Prophet (peace be upon him) and the Sahabah (Companions of the Prophet)?**

**A:**

If this is Sujud-ul-Sahw (Prostration of Forgetfulness), then it is permissible and one may say whatever they normally recite in Sujud: Subhan Rabbiyal-A`la. One is to repeat it and then recite whatever Du`a' one wishes. However, if this Sujud is not to make up for anything forgotten during Salah, then it is a Bid`ah (innovation in religion) and impermissible act. This is because the Prophet (peace be upon him) stated: (Whoever performs an action that is not in accordance with this affair of ours (Islam) will have it rejected.) The Prophet (peace be upon him) did not command us to perform this type of Sujud and did not do it himself; hence, it will be rejected. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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**Fatwa no. 18210**

**Q: Is reciting Ayahs (Qur'anic verses) from the Qur'an while in Sujud (prostration) Makruh (reprehensible) act?**

**A girl read that there is a Mustahab (desirable) Salah (Prayer) which consists of twelve Rak`ahs (units of Prayer). In each Rak`ah, one is to recite Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer) without Al-Salat-ul-Ibrahimiyyah (the second part of the Tashahhud), except in the last Rak`ah. Also, according to this Salah, after Tasbih (saying: "Subhan Allah [Glory be to Allah]"), praising Allah (Glorified and Exalted be He), and invoking Allah's Blessings and Peace upon the Prophet, one can recite Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas), Surah Al-Ikhlas, and Ayat-ul-Kursy [the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255]) seven times. In addition, Du`a's (supplications) can be offered after that. Later on, however, the girl came to know that reciting Qur'an during Sujud is Makruh. Please, provide us with the answer! May Allah reward you with the best!**

**A:** Reciting Qur'an during Ruku` (bowing), and Sujud is not permissible because of the prohibition mentioned by the Prophet (peace be upon him) in this regard. Ibn `Abbas said: (Once the Prophet (peace be upon him) (in his last illness) opened the curtain (from which he could see the mosque), while people were about to enter into the Salah (and Abu Bakr was the Imam), and said: 'O people! Nothing will remain of the glad tidings (my Prophethood) (which usually come through revelation, or inspiration, etc.) except a good true dream which a Muslim has, or is seen about him by another. Also, I was forbidden from reciting Qur'an in Ruku`, and Sujud; as for Ruku`, glorify Allah in it (by Tasbih), and in Sujud increase Du`a (supplication). In this way your Du`a is more likely to be answered.') (Related by Ahmad, Muslim, Al-Nasa'y, and Abu Dawud). Moreover,



Ruku`, and Sujud are not suitable positions to recite the Qur'an. As for the Salah mentioned, and described above by the questioner, it has no basis in Shar`ah (Islamic law). In addition, it falls under Bid`ah (innovation in religion), so it is not permissible to offer this Salah, on the contrary one should avoid it. The Prophet (peace be upon him) states: (Whoever performs an action which is not in accordance with this affair of ours (Islam), will have it rejected.) .

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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## Impermissible Acts in Salah

Fatwa no. 16275

Q: Attached is a copy of the file about 'Electronic Mihrab (A niche in the wall of a mosque or a room in the mosque that indicates the direction of Qiblah)' which Shaykh `Abdullah Al-Bassam previously presented to you. I hope you issue a Fatwa (legal opinion issued by a qualified Muslim scholar) on the ruling on using such electronic Mihrab for supererogatory Salahs (Prayers), Qiyam-ul-Layl (optional Prayer at night), and Tahajjud (optional late night Prayer) since it helps the worshipper follow the order of reciting the Ayahs (verses) of the Qur'an. In addition, we hope it helps the worshipper to be in a state of complete tranquility and Khushu` (the heart being submissively attuned to the act of worship) during Salah (in which one is considered to be standing before Allah, Glorified and Exalted be He) and read as many different Ayahs and Juz's (30th parts of the Noble Qur'an) as possible.

The 'Electronic Mihrab' is made of high quality wood. In the middle, there is an electronic rectangular screen whose dimensions are the same of a maximized book page. In addition, when operated, one can browse the Noble Qur'an and display the chosen page in an easy, convenient and readable manner for the worshipper standing in the Mihrab about two meters from the screen. After reciting each page, the worshipper use their right index to press a button on a



plastic bracelet worn around their left wrist to go to the next page. Moreover, the worshipper can determine the Juz' or the Surah (Qur'anic chapter) they want to start their Salah and follow recitation in an orderly manner without being worried about the order and accuracy of the recitation. In sha'a-Allah (if Allah wills), this helps the worshipper to perform Salah in a state of tranquility and Khushu`. In addition, the Mihrab is provided with an electronic memory, which allows the worshipper to resume recitation from where they stopped last time if they so desire. It is noteworthy that the first model of the Mihrab will be the largest expected to be used at Masjids Jami` (the large mosques where Jumu`ah [Friday] Prayers are held) and small Masjids (mosques) as well as palaces and large houses whose inhabitants would like to dedicate special place for Salah.

A: Originally, the Shar`y (Islamically lawful) origin of all acts of `Ibadah (worship) is to be based on following the orders and actions of Prophet Muhammad (peace be upon him), easiness, and moderation and to be away from austerity, artificiality and immoderation. Moreover, `Ibadah must be Tawqifiy (bound by a religious text and not amenable to personal opinion) so that Allah is not worshipped by any other means not mentioned in His Shar` (Law). Consequently, Salah must be offered according to the described Shar`y way which came down from the Prophet (peace be upon him) and which Muslims practically followed down the ages, including, the Rukn (integral pillar) of

reciting Al-Fatihah (Opening Chapter of the Qur'an) in each Rak`ah (unit of Prayer), a Surah even illiterate Muslims one generation after another. Moreover,

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it is known that if a person cannot memorize it, they could recite Dhikr (Remembrance of Allah) instead because in case of default one does not have to do the Wajib (obligatory) act.

During Salah, whether obligatory or supererogatory, the Muslim should occupy themselves with the Salah, have presence of heart, obtain tranquility and abide by submission. Allah (Exalted be He) says: ﴿And stand before Allâh with obedience [and do not speak to others during the Salât (prayer)].﴾ Therefore, the Ijma` (consensus of scholars) is that it is Haram (prohibited) to speak during Salah in words not related to it, and that too much continual and unnecessary movement during Salah render it invalid. Moreover, according to the Nas (Islamic text from the Qur'an or the Sunnah), immoderation (in a way which is against Shar`) is prohibited and therefore scholars prohibited the worshipper from being entirely occupied with the rules of recitation e.g. the manners of articulation like Qalqalah (vibration of the non-voweled sound until a strong trembling sound is heard whether the absence of vowel [sukun] is original [asli] or temporary [`arid]), Imalah (deflection of Fat-hah [vowel point that sounds like "a"]), Idgham (merging letters), and so on because this would result in disturbing the worshipper's concentration on Salah and presence of heart which are among its major objectives.

Moreover, it is authentically related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Ibn Mas`ud (may Allah be pleased with him) that the Prophet (peace be upon) him said: ﴿Indeed, in Salah there is an occupation of one's full attention.﴾ The Prophet (peace be upon him) used the word 'Shughl (occupation)' in the indefinite to magnify the status of Salah because it is soliloquy with Allah (Exalted be He). Therefore, Salah requires the worshipper to be fully absorbed by it. The worshipper should not perform any of the prohibited actions in Salah. This was the way of the Salaf (righteous predecessors) (may Allah be merciful with them). Mujahid, for instance, says: "When Ibn Al-Zubayr stood in Salah, he would stand like an upright piece of wood." (Related by Al-Bayhaqy, with an authentic chain of narration)

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Given this, it should be noted that recitation during Salah using the so-called 'Electronic Mihrab' includes a number of Shar`y prohibitions as follows:

Entering Salah with the intention of occupying oneself with operation of this device in all its stages: This leads to too many movements which prevent Khushu`. In addition, it results in overlooking some Sunan (supererogatory acts, following the example of the Prophet), implies immoderation not stipulated by Allah (Glorified and Exalted be He) or the Prophet (peace be upon him), and changes the Shar`y way for performing Salah. The movements the worshipper has to do to when using such device are as follows: pressing the buttons many times to operate it; looking up in the index to find the Surah or the page; searching, and so on; the eye will also be occupied with following the screen when standing, the movement of lines, the end of the page, and so on, let alone fear of being disconnected from the electricity source, or the device breaking down. All these actions disturb the worshipper's concentration in Salah, cause the mind to be occupied with matters of no value,

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prevent Khushu` and dissipate the ecstasy of soliloquy and render the Salah incomplete. It is mentioned that a Khamisa (woolen colored cloth) disturbed the concentration of the Prophet (peace be upon him) during the Salah and therefore he changed it. Then, what would be the case with this device and its buttons, bracelet, screen, and so on?

Moreover, it is authentically narrated that the Prophet (peace be upon him) forbade his Sahabah (Companions) from occupying themselves during Salah with other matters. For instance, he prohibited rubbing the place of Sujud (prostration) during Salah. In the Two Sahih Books of Hadith, it is related that the Prophet (peace be upon him) said regarding leveling the earth upon prostrating: ﴾If you have to do so, then do it once.﴿ Moreover, it is related that the Prophet (peace be upon him) forbade tucking the clothes and hair during Salah, which is done accidentally. Therefore, what would be the case with this device? In addition, with this device one will not be able to observe some Sunan such as looking steadfastly at the place of Sujud during Salah, tranquility,

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and presence of heart. Again, as mentioned above, this act implies immoderation and overstrictness in religion which is against Shari`ah (Islamic law). Anas ibn Malik (may Allah be please with him) narrated that ﴾The Messenger (peace be upon him) once entered (the Masjid) and noticed that a rope was tied between two columns. He asked about it and the Sahabah replied that it was for Zaynab: when she wants to offer a supererogatory Salah and feels lazy or tired, she pulls it to stand. The Prophet (peace be upon him) said: "No! Loosen it; if a person wants to offer (supererogatory) Salah, let them offer it as long as they are active. Once they feel lazy or tired, they can offer it sitting [commence the Salah sitting, or sit during it.]﴿ (Agreed upon by Al-Bukhari and Muslim) Here, the Prophet (peace be upon him) ordered a person in this state to continue the supererogatory Salah while sitting and not to seek other means. Applying this to the case in question, the person performing Salah does not have to recite a large number of Ayahs, Allah (Exalted be He) says: ﴾So, recite you of the Qur'ân as much as may be easy for you.﴿ The general rule with `Ibadah is to follow the way practiced by the Prophet (peace be upon him) and the Salaf and stay away from adding to the Mashru` (Islamically permissible) acts. This includes not changing the set manner of performing Salah that Muslims inherited from one generation to another and that is supported by Shar`y evidence.

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To differ in this will lead to worshipping Allah (Exalted be He) in a way that He did not prescribe. In addition, among the prohibitions that this device violates are that the concentration of the Ma'mums (persons being led by an Imam in Prayer) will be disturbed by looking at the screen. It may lead Muslims to be lazy in the honorable act of memorizing the Qur'an. This may lead to negative innovation in Salah which is against Shar` and promoted by evil people of mundane thinking. It may lead to unfairly setting aside qualified people, e.g. the most knowledgeable people about Fiqh (Islamic jurisprudence), the most pious people, and so on, from leading the Salah and replacing them with functional non-qualified persons. In addition, this may open the door to Bid`ah (innovation in religion) in this great Rukn, i.e., Salah, practiced by all Muslims all over the world. This will cause Muslims to lose the real feeling about Salah prescribed by Allah (Exalted be He) which helps Muslims keep themselves away from prohibited matters. However, drawing an analogy with the permissibility of reciting from the Mus-haf (copy of the Qur'an) during Salah is tenuous and impermissible because there are broad differences between them. Therefore, the Fatwa of the Permanent Committee for Scholarly Research and Ifta' is that the use of this device in Salah should be prohibited.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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**Fatwa no. 20982**

**Q: There is a device known as the Qiblah Finder that helps determine the Qiblah (Ka`bah-direction faced in Prayer) and the number of Rak`ahs (units of Prayer) a person offers and is fastened to a pray rug; is it permissible to use such a device?**

**A:** Using the device that is fastened to a pray rug to determine the direction of Qiblah and the number of Rak`ahs requires a detailed explanation.

It is permissible to use it to determine the direction of the Qiblah; for what helps to identify the Qiblah is required according to the Shari`ah (Islamic law).

As for using it to determine the number of Rak`ahs, this is a kind of bringing sophistication to `Ibadah (worship) which is based on easiness in Islam. Besides, relying on this device distracts the mind from the purposes of Salah (Prayer) and affects one's presence of the mind. This opens the door also to altering this great Rukn (Pillar); and anything that leads to this should be abandoned according to Shari`ah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17877

Q: Kindly, examine the attached report providing the date of the construction (part I) and completion of the first stage (part II) and the proposed construction and completion of the final stage (part III and IV) of the Masjid (mosque) and the Islamic center in Croydon, south-western London. Please, inform us about the Shar`i (Islamic legal) ruling on the issues stated at the end of the report (part V): We ask for the Shar`i ruling on the issues stated below:

105- Taking into account the building whose construction is proposed, are funds raised for building which considered Sadaqah Jariyah (ongoing charity)?

205- After finishing the first stage of the Masjid construction, can we work on the final stage as shown in part III including proposed multiple usages taking into account that the house was used as Masjid before demolition?

If your answer to question no. 2 is in the affirmative, can we offer Jumu`ah (Friday) Prayer, Salat-ul-`Eid (the Festival Prayer), Tarawih (special supererogatory night Prayer in Ramadan) in this building? We stress the fact that one Imam will lead all Salahs (Prayers) in the two buildings facing the Qiblah (Ka`bah-direction faced in Prayer).

405- Otherwise, which Salah of those stated in the previous paragraph may we offer in the proposed building in accordance with Shari`ah (Islamic law)?



505- Is it permissible to build residential apartments equipped with toilets and bathrooms over halls and rooms which will be used for offering Jumu`ah, `Eid, and Tarawih Prayers if the number of worshippers exceeds the usual limit as we explained to Your Eminence earlier?

**A: First:** Funds raised for building Masjids are considered Sadaqah Jariyah as it is a permanently beneficial charity, whose reward will be ongoing even after the donator's death.

**Second:** The part specified for Salah should be used only for establishing the Five Obligatory Daily Prayers, Jumu`ah Prayer, the Two `Eid Prayers and Tarawih as well as other Nafilah (supererogatory) Salah. It may also be used for holding beneficial educational symposia and Islamic and Qur'an teaching circles. However, using Masjids for the activities you mentioned above is considered to be undervaluation of Masjids.

**Third:** It is permissible to offer Salah in congregation led by one Imam in the two buildings adjacent to the center if the Ma'mums (people being led by an Imam in Prayer) can see the Imam or other Ma'mums lined up behind the Imam.

**Fourth:** It is permissible to build residential units for the Imam and the supervisor with utilities such as toilets and the like over the halls which will be used, when needed, for Salah.

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**The second question of Fatwa no. 18368**

**Q 2: What is the ruling on praying while there is some food residue between one's teeth? I heard that angels curse anyone who does so, is this true?**

**A:** It is part of Islam that Muslims should concern themselves with cleanliness and hygiene including cleaning the teeth from the remnants of food. However, if a person prays while there are remnants of food between their teeth, their Salah (prayer) is valid. What has been said regarding angels cursing one whose mouth contains remnants of food has no basis in Shari`ah (Islamic law).

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the first question of Fatwa No. ( 18572 )

**Q 1: What is the ruling on those who deliberately distract worshippers from their prayer by funny speech and other idle talk? Some go so far as to put a cassette recorder in front of them and play tapes of the Holy Qur'an reciters. How do you advise such people? May Allah reward you with the best!**

**A 1:** It is not permissible to deliberately distract worshippers from their prayers with speech or any other thing. The reciter of the Holy Qur'an are banned to raise his voice when reciting, so that those praying near him will not be distracted. In a Hadith on the authority of Abu Sa`id (may Allah be pleased with him) the Allah's Messenger (peace and blessings of Allah be upon him) said: (Surely all of you are supplicating your Lord. So, let none of you harm



others and let none raise their voices over others while reciting (the Holy Qur'an))

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**the first question of Fatwa No. ( 21236 )**

**Q 1: What is the ruling on the one who wears gloves during prayer?**

**A 1:** There is nothing wrong with regard to wearing gloves during prayer, as there is no clear proof for the prohibition to do so.

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**Fatwa no. 18570**

**Q: What is the ruling on offering Salah (Prayer) while wearing eyeglasses? Is it permissible or not?**

**A:** There is nothing wrong with praying while wearing eyeglasses if doing so does not prevent you from Sujud (prostration) on the forehead and the nose.

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**Fatwa no. ( 16541 )**

**Q: When combining Maghrib and `Isha' Prayers together, should we make only one Adhan (call to Prayer) and one Iqamah (call to start the Prayer) or two? Likewise, after making Taslim (salutation of peace ending the Prayer) and ending the prayer, is it permissible to collectively offer Du'a' (supplication) and send peace and blessings of Allah upon our Prophet Muhammad (peace and blessings of Allah be upon him)? Also, what is the ruling on doing so audibly, even though there is only one row in the mosque?**

**A:** When there is a legal excuse for combining the two Salahs (prayers), then one Adhan (call to Salah) and two Iqamahs (call to start the Salah) (one Iqamah for each prayer) are to be made. As for collective supplication, it is Bid'ah (heresy in Islam), whether made after Salah (Prayer) or not. Also imploring Allah's peace and blessings upon the Prophet Muhammad (peace and blessings of Allah be upon him) collectively is a heresy in Islam. As for repeating aloud what the Imam says when changing positions during the prayer, it may be done by someone so that the Ma'mums (people being led by an Imam in Prayer) shall hear the Imam (the one who leads congregational Prayer) if he is standing afar, due to the multitude of worshippers.

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The second question of Fatwa No. ( 15260 )

**Q 2: The military leadership specifies times to the soldiers for offering Salah (prayer) during**

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**the performance of field training with the following arrangements:**

**a- The time allowed for prayer is ten to fifteen minutes. A group with the even numbers is to go first to pray, then those with the odd numbers group comes forward to pray, and they are given the same span of time?**

**A: a:** If the allowed time is merely for offering prayer, it is enough to offer the obligatory prayer and adjoining Sunnah (supererogatory) prayer. However, if this time is for performing prayer and Wudu' (ablution), a reasonable addition of more minutes must be given for making Wudu'. Also, the entire personnel should offer the prayer in congregation, unless there is a security need for such division into two groups.

**B- The leadership forbids the soldiers to come forward to perform prayer as soon as its time becomes due when hearing the Adhan (call to Prayer)?**

**A: b:** If their coming to pray in the way mentioned in the question affects the performance of their job, they are to wait until the time of Iqamah (call to start the Prayer) approaches. However, if doing so does not affect the performance of their job, they should not be barred from offering the prayer at the beginning of its due time.

**C- Some soldiers request to go to the Masjid (mosque) and leave their duty place in order to recite the Holy Qur'an and then offer the prayer and listen to the preaching, if there is any. But the leadership fixes the time of leaving the duty place for performing prayer. This means that no opportunity is given to sit in the Masjid beyond the specified time?**

**A: C:** The answer is as follows:

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**D - The soldiers sometimes have the responsibility of evacuating the injured or performing other important duties that compel them to delay the offering of prayer. This is due to either their being busy with tending the injured. or other compelling circumstances. Is it permissible for them to delay it (prayer) or will they be sinful if they do so?**

**A: D-** There is no sin to do what you have mentioned in the question, if there is a compelling need to do so.

**E- The troops sometimes march to escort the royal procession or to accompany important guests of the state. Due to the fear of the occurrence of terroristic attacks or any security threat, the guard squads may be obliged to delay prayer. Will they be sinful for such a delay?**

**A: f-** They must observe the prayer at its due time, even individually at their posts if they cannot perform a congregational prayer because of their duties as mentioned in the question. Allah says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ .



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the fourth question of Fatwa No ( 19497 )

**Q 4: If a man wearing trousers sets out to pray and he is Musbil (one who lengthens and trails clothing below the ankles) and then rolls them up during prayer, is this act included in the prohibition to tuck up garments during prayer? If it is included in the prohibition and he does not roll his clothes, he then becomes Musbil (one who lengthens and trails clothing below the ankles) while praying. Therefore, should he tuck them up or remain Musbil, particularly if he is of the view that Isbaal (lengthening and trailing clothing below the ankles) is prohibited only if done as haughtiness?**

**If one's sleeves are long and one roles them up before praying, is he prohibited to do so? And is Al-Shamagh (traditional Arab head covering) considered clothing which is forbidden to be tucked up? A 4:** It is haram (unlawful) for men to wear garments which hang below the ankles, regardless of the type of clothes, i.e. shirt , garment, underwear or trousers; and regardless of whether the intention of the Musbil is haughtiness or not. According to the general statement of the Prophet Muhammad (peace and blessings of Allah be upon him): ﴿The part of an Izar which hangs below the ankles (will cause the person wearing such clothes to be) is in the Fire﴾ Recorded by

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Al-Bukhari, in his Sahih (Authentic collection of Hadith) and Imam Ahmad, in his Musnad (Hadith compilation) and the statement of the prophet Muhammad (peace and blessings of Allah be upon him): ﴿There are three types of people to whom Allah will neither speak on the Day of Resurrection, look at (with compassion), nor purify (of their sins), and they will be tormented severely. They are: One who trails his Izar (garment worn below the waist), one who boasts of kindness shown to another, and one who promotes their business through false oaths.﴾ Recorded by Imam Muslim in (his Sahih vol.1, p.102) and Imam Ahmad, in (Al-Musnad)

Therefore, one is not permitted to pray while he is Musbil, and he must change these long garments with others that are over the ankles up to the middle of the leg. If he cannot do that, he should roll up his log garments over the ankles before commencing Salah.

However, if the worshipper prays while he is Musbil, his prayer is valid per se, but he is sinful for doing what Allah has prohibited and should offer sincere repentance to Allah. It is reprehensible to fold up or roll up one's trousers while praying and the same is true for sleeves, according to what was mentioned in the Two Sahihs (authentic collections) of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Ibn Abbas (may Allah be pleased with them) that the Prophet Muhammad (peace and blessings of Allah be upon him) said: ﴿I have been ordered to prostrate myself on seven bones of my body and not to fold up the hem of my garment or hold back my hair during Prayer).﴾ What is meant by Al-Kaf in the question is to gather and hem the garments so that they do not fall on the ground while praying. Included in this prohibition is the folding of Al-Shamagh and similar clothes.

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Fatwa no. 20238

**Q: What is the ruling on the Salah (Prayer) of a Musbil (one who lengthens and trails clothing below the ankles) particularly if he is an imam? Is it reprehensible or invalid? If your eminence view it to be reprehensible, what do you say about the the last part of the Prophet Muhammad's (peace and blessings of Allah be upon him) Hadith as recorded by Abu Dawud concerning which Al-Nawawy said in (Riyad Al-Salihin): its Isnad (chain of narrators) is Sahih according to the conditions of Imam Muslim: This hadith also points out that Allah, Exalted is His Mention, does not accept the Salah (Prayer) of a Musbil (one who lengthens and trails clothing below the ankles),? Does this clearly render the Salah of the Mosbil as null and void, as one of the students asserted to us? We would like to draw the attention of your eminence to the urgency of answering this question, since this matter causes huge dissension among us in Egypt. Many of us are totally disturbed by ignorance about this question, and so I hope that your Eminence provide us with the correct view concerning it. May Allah reward you with the best!**

**A:** Isbal (lengthening and trailing clothing below the ankles) of one's clothes below the ankles is Muharram (prohibited), regardless of the clothes being a garment or trousers or any other thing. There is severe punishment for him who is Musbil (one who lengthens and trails clothing below the ankles), and this is clarified in the statement of the Prophet Muhammad (peace and blessings of Allah be upon him): ﴾The part of an Izar which dangles below the ankles (causes the person wearing it to be) in the Fire﴿ recorded by Al-Bukhari, and Imam Ahmad, and others. Also, the Prophet Muhammad (peace and blessings of Allah be upon him) said: ﴾There are three types of people whom Allah will neither address on the Day of Resurrection, look at (with compassion), nor purify (them of their sins), and they will be tormented severely. They are: One who trails his Izar (garment worn below the waist), one who boasts of his kindness to another, and one who promotes their business by false oaths.﴿ recorded by Imam Muslim and Ahmad Al-Nasa'y. Whoever prays and is



a Musbil (one who lengthens and trails clothing below the ankles) of his clothes below the ankles, his prayer will be valid as such if he fulfilled its conditions, pillars and requested rites. But he is sinful and liable to be punished for his Isbal (lengthening and trailing clothing below the ankles). As for the mentioned Hadith in the question, it has been narrated on the authority of Abu Hurayrah (may Allah be pleased with him) with the following wording: ﴾A man was offering Salah (Prayer) while in the state of Isbal (lengthening and trailing clothing below the ankles), the Messenger of Allah (peace and blessings of Allah be upon him) said to him, "Go and perform Wudu' (ablution)." He performed Wudu' and returned. The Prophet (peace and blessings of Allah be upon him) told him again, "Go and perform Wudu'." He performed Wudu' again and returned. Another man asked, 'O Messenger of Allah! Why did you command him to perform Wudu' (twice), and then you said nothing?' He (peace and blessings of Allah be upon him) said, 'He was offering Salah while in the state of Isbal and Allah does not accept the Salah of a Musbil (one who lengthens and trails clothing below the ankles).﴿ However, this Hadith is not Sahih, Al-Nawawy was under Wahm (illusion) (may Allah be merciful to

him) when ranking it as Sahih (authentic), but in fact it is Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators), since its Isnad contains an unknown person and a Mudallis (a Hadith narrator who provides misleading information about his shaykh or the chain of narration) who cited no Sanad. In case of assuming the soundness of its content, the commandment of the Prophet (peace and blessings of Allah be upon him) in this hadith to the Musbil (one who lengthens and trails clothing below the ankles) to repeat ablution was for correcting him and drawing his attention to impermissibility of Isbal (lengthening and trailing clothing below the ankles) so that he may realize the gravity and reprehension of what he has done. This will eschew such a sin and his purity will become complete inwardly and outwardly. Isbal (lengthening and trailing clothing below the ankles) is thought to be the manifestation and cause of arrogance and conceitedness. The outward purity affects the inward one. The commandment of the Prophet Muhammad (peace and blessings of Allah be upon him) to perform Wudu' was to be the cause of forgiving the sin resulting in the wrath of Allah and the rejection of his prayers. Wudu' expiates for sins and completely removes them and eradicates their causes, in the same way as Wudu' extinguishes anger. The evidence for this is the narration of `Aly ibn Abu Talib on the authority of Abu Bakr

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(may Allah be pleased with him) who said: Allah's Messenger (peace and blessings of Allah be upon him) said: ﴾There is no person who commits a sin then performs Wudu' (ablution) and offers two Rak`ahs (two units of Prayer) asking Allah (Exalted be He) for forgiveness, but Allah will forgive them.﴿ This Hadith is narrated by Imam Ahmad and the compilers of books of Traditions of the Prophet Muhammad (peace and blessings of Allah be upon him) with a Sahih chain of narrators. As for the statement attributed to the Prophet (peace and blessings of Allah be upon him) in the early Hadith that: ﴾Allah does not accept the Salah of a Musbil (one who lengthens and trails clothing below the ankles).﴿ this is an obvious threat and disapproval which implies prevention and deterrence as interpreted metaphorocally. Salah (Prayer) is valid for him and he has fulfilled its obligation, though he has offered it while being a Musbil (one who lengthens and trails clothing below the ankles). The Salah (Prayer) as such is valid as mentioned before, although it might be unacceptable in the Sight of Allah. The evidence for this is the narration of Abu Hurayrah (may Allah be pleased with him) that the Prophet Muhammad (peace and blessings of Allah be upon him) said: ﴾O mankind! Allah is Good and accepts only that which is good.﴿ The hadith is recorded by Imam Muslim in his Sahih (authentic collection of Hadith) and Imam Ahmad in his Musnad (Hadith compilation). Since Isbal (lengthening and trailing clothing below the ankles) is thought to be the manifestation and cause of arrogance and conceitedness and this conflicts with the Islamic principle of humbleness and submission to Allah, it became likely for the Musbil (one who lengthens and trails clothing below the ankles) that Allah would not accept his prayer. Allah accepts the deeds of only humble and submissive servants. The more humbleness, submissiveness, supplication and turning away from sin a person is inclined to, the more acceptable to Allah his deeds become. Allah, the Most Exalted, says: ﴾Verily, Allâh accepts only from those who are Al-Muttaqûn (the pious).﴿ Hence, every Muslim man should rather refrain from this major sin

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and offense jeopardising the acceptance of his prayer. Every Muslim man should eschew such a sinful attitude, repent from it and draw near to Allah (Glorified be He) with what makes him most obedient to His Commands. Every Muslim man should also turn away from all that displeases Allah so that he may win His Pleasure and Paradise and shield himself from a painful torture and punishment in the Day of Resurrection.

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## Funerals

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**Fatwa no. 85171**

**Q: Is it permissible to drip water in the mouth of the person who is dying?**

**A:** It is permissible to drip water into the mouth of the dying person to moisture his throat, and facilitate for him the remembrance of Allah and the pronouncement of the Shahadah before death (Testimony of Faith).

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Fatwa no. 15430

**Q: We have a morgue for the deceased. It is a room containing shelves on each one of them the body of one deceased is placed. The bodies of the deceased belong to Muslim and non-Muslim men and women. Each dead body is wrapped up with a peace of cloth and placed on a separate shelf. My question to your eminence is about the ruling on this issue: is our preservation of the bodies in this way considered to be mixing between men and women? Does it contradict the rulings of the Shari'ah (the Islamic Law), bearing in mind that this is system followed in all public and private hospitals of the country?**

**A:** There is nothing wrong with the placement of the bodies of the deceased, men and women, on the shelves of the same morgue as mentioned in the question, if this is necessary for some legal reasons requiring the delay of their burial. The reason of preventing intermixing between men and women who are alive is the fear of causing temptation, and this is not realized regarding those who have passed away.

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**Fatwa no. 17513**

**Q: The issue of cremation. What is the Islamic ruling concerning the cremation of dead bodies? I am a French Muslim and I live among Christians and Buddhists who are keen to know the view of Islam on this matter?**

**A:** Cremation is not legally permissible, and it is a pagan act. The Sunnah (action following the example of the Prophet) concerning death and funerals in Islam is that the body of the deceased Muslim is washed and shrouded. Then the funeral prayer is proceeded and once it has been done the body is to be carried to the burial spot in the public cemetery for Muslims. This is because the sanctity of the living Muslim remains the same after death. As for a non-Muslims, they should be buried in a pit far away from urban areas so that his grave can be distinguished from Muslims' graves. But his body should not be cremated.

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**The fourth question of Fatwa no. 16402**

**Q 4: One day, a person in our village passed away. I stood up and gave a brief word for about five minutes from a book on topic of washing the dead, wrapping them up in a shroud and extending consolations to his relatives...etc. Was this act of mine permissible?**

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**A 4:** Teaching Muslims the affairs of their religious is one of the methods of calling to Allah (Exalted be He) and is a duty upon Muslim scholars. Of these affairs is the clarification of the Islamic rulings on funerals. However, teaching such rulings should not specifically be connected with a particular time, that is to be offered upon someone's death, lest ignorant people may think that this is one of Al-Sunan Al-Rawatib (supererogatory acts that were stressed and regularly performed by the Prophet Muhammad) in the Shari'ah (Islamic Law). When there is a need for education, it should be given at the proper time without specification.

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Fatwa no. 21343

Q: The director of the Masjid (mosque) in the district where I live here in Britain announced that there will be a funeral Salah (Prayer) tomorrow at noon. He urged the worshippers existent at that time to turn up and offer Salah Janazah (Funeral) Prayer, which is so far normal. Later on, one of the worshippers came forward and gave a piece of admonition to people reminding them of the incident that: "One day the Prophet Muhammad (peace and blessings of Allah be upon him) asked his companions while they were sitting with him: Who from among you is fasting today? Abu Bakr (may Allah be pleased with him) replied: I am, Oh Messenger of Allah! Once again the Prophet (peace and blessings of Allah be upon him) asked his companions: Who from among you has given in charity today? Again Abu Bakr (may Allah be pleased with him) replied: I have, Oh Messenger of Allah! Then the Prophet (peace and blessings of Allah be upon him) asked his companions: Who



from among you has attended a funeral prayer today? Abu Bakr (may Allah be pleased with him) replied: I have, Oh Messenger of Allah! Then the Prophet (peace and blessings of Allah be upon him) declared: Whoever performs these three actions (regularly), paradise has become certain for him, or as the Prophet (peace and blessings of Allah be upon him) stated. Therefore" - the man who gave the brief admonition commenting on the announcement of the director of the mosque about Janazah (Funeral) Prayer in the following day continued - "from this Hadith I urge you, dear worshippers, to come to perform Janazah (Funeral) Prayer and fast and give charity tomorrow. This is because, as you have heard in the Hadith that whoever has performed these three actions, paradise is certain for him." The people in the Mosque and I understood that whoever intended to come to perform Janazah (Funeral) Prayer should - or at least is recommended - to fast that day and to give or intend to give in charity on that day so that he may get the great reward, which is paradise In sha'a-Allah (if Allah wills) as mentioned in the Hadith.

Now the question is: Does the request of that man who commented on the director of the Mosque in urging people to fast and give in charity on the day when they perform the Janazah (Funeral) Prayer conform to the Sunnah (action following the example of the Prophet Muhammad Are fasting and giving in charity on the day when an individual wishes to perform Janazah (Funeral) Prayer in conformity with the teachings of the Sunnah and Shari'ah (Islamic Law)? Kindly give us the correct ruling on this matter. May Allah reward you with the best!

**A:** It is not denied in the Shari'ah (Islamic Law) to combine between two or more types of goodness,



such as giving in charity and fasting. However, it is not required or indicated in Islamic Law that the one coming to perform funeral prayer and follow it to the burial spot should fast and give in charity

when intending to do so, for the Prophet Muhammad (peace and blessings of Allah be upon him) did not order us to this effect. Also Abu Bakr (may Allah be pleased with him) did not fast or give in charity for the sole purpose of attending the funeral; but his attendance of the funeral coincided with his fast and giving in charity on the same day. What this preacher mentioned is not correct. You should draw his attention to this (incorrect direction).

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**The sixteenth question from Fatwa No. 17883**

**Q 16: What is the Islamic way of alleviating grief over the death of a loved one?**

**A 16:** The Islamic way in this regard is to follow what was mentioned in the Qur'an. Allah (Exalted be He) said: ﴿but give glad tidings to As-Sâbirûn (the patient).﴾ ﴿Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return."﴾ ﴿They are those on whom are the Salawât (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones.﴾ and what the Prophet Muhammad (peace and blessings of Allah be upon him) mentioned by his saying: ﴿No servant of Allah is afflicted with a calamity and says: Truly! To Allâh we belong and truly to Him we shall return,

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O Allah reward me for my calamity and compensate me for it with something good, except that Allah will reward him for patience in his calamity and compensate him with something good.﴾

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**The second question from Fatwa no. 16523**

**Q 2: How correct is the statement "Allah will punish the person whom He loves beforehand in this world"? Does (affliction with) disease belong to the punishment by which sins are forgiven?**

**A:** Al-Tirmidhy (may Allah be merciful to him) related on the authority of Anas (may Allah be pleased with him) that the Prophet (peace be upon him) said: (When Allah wills good for His Slave, He hastens to punish them in this worldly life, and when He wills evil for His Slave, He withholds punishing them for their sin until they come to Him with that sin on the Day of Resurrection.) It shares similarities with other Hadiths. Punishments are of numerous types, some of which include illness and so on until the servant meets his Lord (i.e. passes away) and no sin is recorded for him.

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## Paying Off the Debt of the Deceased

**Fatwa no. ( 11480 )**

**Q: A functionary whose salary does not meet his needs fell in heavy debt. He intended to pay back his debt, but he could not until his death. What should be done regarding this?**

**A:** The debt of a man who has died and did not pay it should be paid out of his estate.

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Fatwa no. 12648

**Q: My brother passed away about eight years ago in a car accident. He had some debts and I have paid back them except one debt that remains uncleared. I am doing my best to pay it off, but so far I am no table to do so. My question is: does the delay in paying back the debt affect my dead brother? Kindly provide me with the answer, may Allah reward you with the best.**

**A:** The rights of the servants of Allah over each other are mostly attained through dispute. Therefore, you have to hasten in paying back the remaining sum of your brother's debts, unless the creditor foregoes it. However, you are worthy of being thanked for your endeavor to fulfill the debt of your brother. This

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is a sort of kindness and keeping good relationship with one's relatives. May Allah bless you and help you to clear the rest of the debt.!

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Fatwa no. 15252

**Q: Do we, the children of the deceased, have to pay back the full loan taken out by our later father immediately after his death, though the policy of the loan mentioned above was to pay it back in installments for twenty five years. We are regularly paying all the instalments to the real-estate bank at their due time? Does our father incur any sin if we do not pay back all the instalments of the loan at one time to the bank, knowing that we are small functionaries who do not possess the means to pay the full debt to the bank? Also, if our father (may Allah be merciful to him) owed a debt to some unknown people who did not come to demand it, though we have approached every each one of our father's acquaintances and asked them (Is our father indebted to him?) They all answered in the negative, but we fear that there may be some creditors unknown to us. For, our father had a large circle of acquaintances. Kindly provide us with your view concerning this matter. May Allah reward you with the best!**

**A:** You have two options: either to pay back the debt of your father to the real-estate bank all at once, or to pay back the debt in instalments according to the agreed upon policy by the bank. In both ways, there will be no sin on your father in sha'a-Allah (if Allah wills), because the pay-back policy agreed by the bank gives him the right to repay the debt by instalments.

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Also, the debt may involve pawning. If you know no creditors to your late father other than the bank and you publicized your readiness to pay back his debts, but no one came forward, then there is no sin on him or you. You have done so good so far. May Allah reward you with the best for your keenness to discharge the responsibility of your father!

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**The first question from Fatwa no. 15952**

**Q 1: How do we pay off the debt of the deceased if he just indicated that he is indebted but did not identify the creditor or clarify the size of the debt?**

**A 1:** When a person before death had mentioned that he had a debt but he did not name the creditor or specify the amount of the debt, it is obligatory in this case to announce in the press that whoever claims a debt from so and so should approach his deputy or his heirs. Whoever comes with proof of a debt owed by the deceased, this debt should be cleared from the estate of the deceased.

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Fatwa no. 16495

**Q: A rigorous conflict occurred between a woman and her husband, especially over financial matters. Her husband is slothful and does not endeavour to subsist for the needs**

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**of his family. So, as an alternative, she decided to buy electrical devices on credit and sell them for cash in order to support her children and her husband. However, her husband divorced her, and after ten days he sold all her furniture and appliances. Unable to cope, she set herself on fire and died. Is it permissible to supplicate to Allah for her, give Sadaqah (voluntary charity) and perform Hajj on her behalf as Kaffarah (expiation) for her sins? Who should pay her debts? Should the husband pay off the debt? Or should the claimant of her dues from her husband resulting from his selling of her furniture and appliances fulfil the debt? Or should the debt be jointly paid by her children and her husband? It is noteworthy that the husband refuses to pay a share of her debts. Kindly illuminate us in this matter, may Allah reward you with the best and bless you!**

**A:** Committing suicide is Haram (prohibited) for which there is severe punishment. However, this does not take the person out of the fold of Islam, for it is a major sin other than Shirk (associating others with Allah in His Divinity or worship). One who commits suicide is still regarded a Muslim and so it is permissible to supplicate Allah for them, give Sadaqah and offer Hajj on their behalf. All these are acts of obedience that will avail them if Allah accepts them. As for the debts due on the woman who killed herself, they should be repaid from her estate. The objects she left are to be sold and the debts are to be repaid out of its total value. Her children are not entitled to any share of her estate except after her debts are paid in full. If there are still some debts that have not been paid, they are still due on the deceased and it is not obligatory on the children or the husband to pay her debt, except by way of charity. They and other Muslims should seek Allah's Reward and participate in the payment

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of the remaining dues.

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**The first question of Fatwa no. 17548**

**Q1: Our father died leaving behind a debt that will take us more than two years to repay. His responsibility has been absolved on account that his son-in-law has taken upon himself to repay the debt. My father left us two buildings hired annually during Ramadan and the season of Hajj. However, their revenue does not suffice repaying his outstanding debt at the present time. My father left two married daughters, a third adult unmarried, and other five children who are underage. My questions are:**

**1- Should we meet with the creditors to reach an agreement with them regarding repaying them the debts in instalments i.e. to pay them a certain sum every year?**

**2- Is there still any sin for which the deceased is punished, though after his responsibility has been cleared by his son-in-law who undertook paying back the debt?**

**3- Or, should we sell one of the two buildings, bearing in mind that they both are pawned and can only be repossessed after paying the money due on them? Please guide us!**



**A1:** It is obligatory to hasten in repaying the debt due on the deceased, either through selling both or just one of the two buildings to fulfil his obligation, unless the creditors agree to receive their dues from the annual rent of the two buildings till the payment of the full debt. There is no harm in this. On the other hand, undertaking to pay back the debt of the deceased on the part of any relative only discharges former's responsibility after the debt has been repaid in full.

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**The second question of Fatwa no. 17762**

**Q2: What is the ruling on a debtor who has died without making a will that his debt should be repaid?**

**A2:** If the deceased has an estate, his debt should be paid out of it even if he had not left a will to do so. If he has no inheritance, it is Mustahab (desirable) for his heirs or other virtuous people to voluntarily pay his debt on his behalf. Otherwise, the debt will remain due on him.

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**The second question of Fatwa no. 18230**

**Q2: My father died owing some money to people. Some of them has absolved him from the debt, and I managed to repay the debt due to some creditors and asked the rest to absolve my father's obligation on the understanding that I shall pay them back later. Is this permissible? What is the ruling concerning this matter?**

**A2:** The debt remains due on the deceased until the creditor forgoes it or it is paid back on his behalf. His responsibility is not discharged once another person has taken upon himself to repay it. Thus be mindful, may Allah grant you success, to repay it in order for the deceased to rest in peace.

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Fatwa no. 18625

**Q: My father died leaving a debt of sixty silver Riyals, which is the price of clothes and furnishings he had bought forty years ago. I tried hard to find the creditor, but I could not. What should I do now regarding the debt of my father? Should the money be paid according to the market value of silver? Kindly advise me on this issue, may Allah reward you with the best!**

**A:** The mentioned dirhams are a debt on your father. They should be repaid either as silver coins if available or to pay their equal value in cash. They should be paid out of his left estate, if he has left any. If he has no inheritance and you are earnest to repay his debt, this is most virtuous. But if you can not find the creditor after exerting all means of searching, then you may give the sum of the debt in charity on his behalf.

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**The second question of Fatwa no. 19347**

**Q 2: My father took a loan from the Agricultural Bank. He paid back some installments, but he still owes some amount of the loan of which some installments have been overdue for a period. He could not continue repaying them due to financial circumstances, knowing that our government, may Allah honor it, has not demanded him to pay back the money till now. Is this to be considered a loan that my father must pay?**

**A:** What you mentioned is a debt that is due on your father's estate. It must be repaid unless waived by the government.

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**The second question of Fatwa no. 19679**

**Q 2: If a deceased debtor has a brother or some relative who wants to pay back his debts, but he has no money available at the present time, will the debt of the deceased be waived if a relative borrows money to repay the debt on his behalf? Is the responsibility of the deceased discharged in this case? Please answer us!**

**A:** If a person undertakes to pay back the debts of the deceased, whether he

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has enough money to do so or borrows this sum and pays it to the creditors, this discharges the responsibility of the indebted deceased and his burden is lifted from him. To put it in plain words, his responsibility is only discharged when the rights due on him are paid back to those who are entitled. This is clearly understood from the Hadith narrated by Jabir (may Allah be pleased with him): (A man died and we washed him, perfumed him, shrouded him, and then brought him to the Messenger of Allah (peace be upon him) asking, 'Would you offer Janazah (Funeral) Prayer over him?' He (peace be upon him) walked some steps and then asked, 'Is there any debt due from him?' We replied, 'Yes, two Dinars.' The Prophet (peace be upon him) left. Abu Qatadah then undertook to pay them back. Coming back to the Prophet (peace be upon him), Abu Qatadah said, 'The two Dinars are my responsibility (on his behalf).' The Messenger of Allah (peace be upon him) asked, 'Will the right of creditor be taken care of and the deceased be absolved from them?' Abu Qatadah replied in the affirmative. Consequently, the Prophet (peace be upon him) led them in offering Janazah Prayer over him. The following day the Prophet (peace be upon him) asked, 'Have the two Dinars been repaid?' Abu Qatadah replied, 'He only died yesterday!' The next day Abu Qatadah came to the Prophet (peace be upon him) and said, 'I have repaid them.' The Messenger of Allah (peace be upon him) said, 'It is now that his skin has cooled.') (Related by Imam Ahmad in his Musnad, vol. 3 p. 330; Abu Dawud and Al-Nasa'y related a similar Hadith)

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**The first question of Fatwa no. 19679**

**Q 1: A relative of mine died while liable for payments on a car bought on an installment plan. The question is: Do these installments become due immediately, or should repayments remain deferred as they are? Answer us, may Allah reward you with the best!**

**A:** There are two cases regarding a person who dies while liable for payments scheduled on an installment plan. If heirs guarantee to pay the creditors through mortgage or by a solvent guarantor, installments may remain as they are, and thus be payable at their fixed deferred times. However, if heirs do not commit to the installment plan, payment becomes due immediately by the death of the debtor. In this regard, heirs should proceed as soon as possible to pay off the debts of the deceased out of his wealth, if he had any; or out of their wealth, if it is within their capacity. This is meant to discharge the responsibility of the deceased and to free him from being accountable for people's debts, for indeed (the soul of) one who dies is held hostage by his debts until they are paid off.

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**Fatwa no. 16494**

**Q: I have employed an Egyptian driver for a fixed monthly salary. He has worked for three months on a refrigerator car. Feeling that he was diligent and wishing to help him get more than the fixed monthly salary, I rented him the refrigerator car for seven thousand riyals per month. In fact, he already benefitted from the rent revenue for three months and twenty days. Late during the last month of Ramadan, 1413 A.H., namely on the 27th night thereof, he died in an accident. The only passenger who was with him was unharmed, but the car was completely destroyed. Anyway, I fulfilled my obligations toward his dead body fulfilling his family's request to send it to Egypt. In fact, I made the necessary procedures and sent his remains at my expense, although he owes me a certain sum of the car rental. I hope that Your Eminence will inform me of my Shar`y (Islamic legal) responsibility toward the deceased, so that I might be free from accountability before Allah. Actually, the incident as I described is based on the traffic's report as it took place near `Afif.**

**A:** Your obligation toward this dead man is to submit his dues to his Shar`y attorney through a document from the Shari`ah (Islamic law) court to this effect in order to be free from accountability. As for your rights on him, you have the option to waive them or demand them from his family either through the court or a mediator.



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**The third question of Fatwa no. 19006**

**Q 3: Is a child dictated Talqin (encouraging someone dying to say: "La ilaha illa Allah") if he dies at the age of 5 or less?**

**A:** A child is not to be dictated Talqin upon his death because he is not Mukallaf (person meeting the conditions to be held legally accountable for their actions).

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**Fatwa no. 19238**

**Q: We have a custom prevalent in our country, that is: If a man dies, women will ask to enter and kiss him. They say that they are blessed with him: That they do so to bid him farewell. Likewise, if a woman dies, men will get blessed by her; that is to say salam (Islamic greeting of peace) to her.**

**Is this action permissible or prohibited? Give us a Fatwa (legal opinion issued by a qualified Muslim scholar). May Allah reward you with the best!**

**A:** This action has no basis in Islamic Law. Nothing about this has been reported from the Prophet (peace be upon him) nor from the Sahabah (Companions of the Prophet). This may lead to

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prohibited or polytheistic matters. However, there is nothing wrong with kissing the deceased for love and not for getting blessed, because it has been authentically reported that Abu Bakr As-Siddiq (may Allah be pleased with him) kissed the Prophet (peace be upon him) between his eyes after his death. However, this is not permissible for a woman except to a Mahram (spouse or unmarriageable relative) from among men. Likewise, this is not permissible for men except to their Mahram (spouse or unmarriageable relative) from among women.

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## Acceleration of burying the dead

**The third question of Fatwa no. 20123**

**Q 3: Is it preferable to accelerate the process of burying the dead or is it preferable to wait until people gather in large numbers and the time of an obligatory Salah (Prayer) becomes due? May Allah reward you with the best!**

**A 3:** It is a Sunnah (action following the example of the Prophet) to accelerate the process of preparing, shrouding and praying for the dead, even at a time other than that of the obligatory Salah when a sufficient number of praying persons are present. Evidence for this is what has been narrated by Sa`id ibn Al-Musayib on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾Hurry the funeral up. If the deceased is righteous, you will be bringing him towards good and if otherwise, it will be an evil that you take down from your shoulders.﴿ (Agreed upon by Al-Bukhari and Muslim). This is the wording of Al-Bukhari (vol. 2, p. 88). If the time of an obligatory Salah is approaching, Janazah (Funeral) Prayer can be delayed in order to be performed at the time of any obligatory Salah for the benefit of increasing the number of praying persons. This will be acceptable under the condition that the deceased will not be harmed. This is more preferable, according to the narration of Ibn 'Abbas (may Allah be pleased with him) that he heard the Prophet (peace be upon him) saying: ﴾If a Muslim dies and forty men, who are not Mushriks (those who associate others with Allah in His Divinity or worship), perform the Janazah Prayer for him, Allah will let them intercede for him.﴿ Related by Imam Muslim in his Sahih (Authentic Hadith Book) and Abu Dawud in his Sunan (Hadith compilations classified according to jurisprudential themes). Abu Dawud reported in another narration on the authority of 'Aishah (may Allah be pleased with her): ﴾Each dead person for whom a community of Muslims, whose number amounts to one hundred, performs Janazah Prayer



and wants to do Shafa`ah (intercession) for him, their Shafa`ah will be accepted.﴿ There is no contradiction between the two narrations. Allah (Exalted be He) informed His Prophet (peace be upon him) of the status of the dead person for whom one hundred persons prayed. The grace of Allah increases with giving the same reward for the deceased one for whom forty people offered Janazah Prayers, of which the Prophet (peace be upon him) was informed. The concept of how many does not serve as supporting evidence in the view of the Jumhur (dominant majority of scholars) of the principles of Islamic Jurisprudence. Information on the acceptance of Shafa`ah of one hundred does not preclude the possibility of accepting the Shafa`ah of a less number. The grace of Allah is great and abundant.

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## Washing and shrouding a deceased

**The second question of Fatwa no. 16299**

**Q 2: We have people who used to prepare the dead for burial by washing, embalming, and shrouding them. However, there are some matters which we would like to be clarified, in terms of permissibility and impermissibility. They are:**

**1 - Uncovering the `Awrah (private parts of the body that must be covered in public) of the dead during washing.**

**2- Spraying the shroud with perfume after washing and shrouding them.**

**3- Uncovering the face of the dead when undoing the ties of the shroud in the Lahd (a crevice on the side of a grave facing the direction faced for Prayer) while lying on their right-hand side and before burial.**

**A 2: 1-** It is not permissible to uncover the `Awrah of the dead because their inviolability during death is like their inviolability while being alive.

**2-** Perfuming the shrouds with incense and so on before wrapping the dead in the shroud is an act of Sunnah (action following the example of the Prophet).

**3-** It is Mashru` (Islamically permissible) to undo the ties of the shroud after placing the dead in the Lahd (a crevice on the side of a grave facing the direction faced for Prayer) and before burial. It is to be noted that uncovering the face of the deceased has no basis in Shari`ah (Islamic law).

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**The first Question of Fatwa no. 17035**

**Q 1: One of my sons is 18 years old. Allah (Exalted be He) decreed that he and another three persons died while travelling in the car of one of his friends. He hired the car from a company. The car fell with them from the top of a mountain and they all died. On burying them, they bled so much that we thought that their blood would not cease. By then, one of the Shaykhs came to us and said: "Do not wash them as long as they bleed, perhaps they are martyrs. Wrap a shroud over their remaining clothes and around them as they are. We did so without washing them. We do not know whether this is permissible or not. Please give me Fatwa about this matter.**

**A 1:** It is obligatory to wash the above-mentioned dead people as is done with other dead Muslims. The above-mentioned statement that their ruling is like that of the martyrs is incorrect, because the martyr, who is not washed, is the one who dies on the battlefield doing Jihad (fighting in the Cause of Allah) against the unbelievers. However, due to the fact that they were buried and the Janazah (Funeral) Prayer has been offered for them, these (rituals) should not be repeated. Those who neglected to do this should make Istighfar (seeking forgiveness from Allah) and repent for failing to do their duty towards the dead Muslims.

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**The fourth question of Fatwa no. 16744**

**Q 4: Is it permissible for a man to wash the dead body of his mother or daughter in case no woman knowing the rulings of washing the dead is available? Please, give us your Fatwa (legal opinion issued by a qualified Muslim scholar)!**

**A:** Washing the dead is a Shar`i (Islamic legal) obligation. However, it is permissible for neither a man to wash the dead body of a woman nor vice versa. An exception to this is the case of two spouses, as it is permissible for a husband to wash the dead body of his wife and for the wife to wash the dead body of her husband. This is supported by the Hadith reported on the authority of `Aishah (may Allah be pleased with her) that reads: ﴾If you die before me, I will wash you and shroud you.﴿ (Related by Ahmad and others). Moreover, Asma' bint `Umays (may Allah be pleased with her) washed the dead body of her husband Abu Bakr As-Siddiq (may Allah be pleased with him) in execution of his will. Similarly, the dead body of Fatimah (may Allah be pleased with her) was washed by her husband `Aly (may Allah be pleased with him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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**Fatwa no. ( 16570 )**

**Q: My father (may Allah be merciful to him) died in 1377 AH, i.e. about 37 years ago. He fell to his death from a high mountain peak but those who were present at the time of death could not bring him down as the mountain was so rugged. However, they put his body under a protruding rock plugging its sides so that it might not be exposed to the danger of beasts of prey. Moreover, they neither washed his body,**

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**shrouded him nor offered Janazah (Funeral) Prayer for him.**

**Is it permissible to move the remains of his body to the nearest grave in the plain. How can we perform washing, shrouding and Janazah Prayer?**

**A:** It is well-known that the Shar`y (Islamic legal) ruling is that it is Wajib (obligatory) to wash, shroud, bury and offer Janazah for the deceased. In case washing the deceased is unfeasible, an alternative, i.e. Tayammum (dry ablution with clean earth), should be employed and if shrouding is unfeasible, it will be waived. Moreover, if offering Janazah for the deceased is unfeasible, it should be offered over the grave and if one dies in a country whose citizens did not offer Janazah for him, Salat-ul-Gha'ib (Funeral Prayer in absentia) should be offered. Seemingly, it is apparent according to the question that those present at the time of your father's death did their best but could not bring him down from the mountain. In this regard, Allah (Glorified and Exalted be He) says: ﴾Allâh burdens not a person beyond his scope.﴿ He (Glorified and Exalted be He) also says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ Since death took place a long time ago, you do not have to do any of the above-mentioned things.

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Fatwa no. 16265

**Q: We would like to ask you about those who die in the hospitals of Makkah Al-Mukarramah and other similar entities like traffic, police, and municipality concerning washing the dead since it is noted that those mentioned above, specifically hospitals cover the face and head of the dead Muhrim (pilgrim in the ritual state for Hajj and `Umrah) whether a man or a woman. We would hopefully like you to give us a written Fatwa (legal opinion issued by a qualified Muslim scholar) explaining how to deal with such cases taking into consideration the following:**

**1- If the face and the head of the corpse is totally burnt.**

**2- If the face and the head were damaged because of an accident.**

**3- If the face of the dead woman was pretty.**

**4- If it is necessary to keep the dead body in the morgue.**

**A:** The Sunnah (action following the example of the Prophet) is to wash the person who died in a state of Ihram (ritual state for Hajj or `Umrah) with water mixed with Sidr (lote tree) or similar substances, never to apply perfume to either men or women, never to cut any of their hair or nails, never wrap dead men in Makhit (clothes sewn to fit body limbs) or to cover one's head or face. If there are Ajanib (men lawful for the woman to marry) present in the wash of a dead woman, they must cover her face relying on what has authentically been proven from Ibn Abbas (may Allah be pleased with them both) that the Prophet (peace and blessings be upon him) said about one of his Sahabah (Companions) whose camel broke his neck while he was staying in `Arafah : (wash him with water mixed (with the leaves of) the lote (tree) and keep his face exposed; (he, the narrator) said: And his head (too), for he would be raised



on the Day of Resurrection pronouncing Talbiya.) As for a woman, her head and face must be covered exactly like other parts of her body; since it is Niqab (face veil) which is not allowed in Hajj, but covering her face with anything else is Wajib (obligatory) specifically in the presence of Ajnaby men. If the dead body is burnt, Taymmum (dry ablution) should be applied, as well as in a case if is not easy to wash the face of the dead body.

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**The second question of Fatwa no. 20344**

**Q 2: I participated in washing a very old woman whose hair was curly in a strange complicated manner, a woman who was present with me then, advised me to braid her hair, so I tried to undo her curly hair to braid it like what the woman said but it was in vain, I could not achieve the job, at last I cut the tips of the complicated curly hair of the dead woman until I was able to braid her hair three plaits depending on the opinion of that woman, Is there any sin on me doing so, or should I pay any Kaffarah (expiation)?**

**A 2:** If the reality is as you have mentioned, then there is no sin on you since you did not cut the hair without any excuse, but you only acted like this to be able to braid her curly hair three plaits following the Sunnah (action following the example of the Prophet). It was reported by Um `Atiyyah (may Allah be pleased with her) that she said: (We braided her hair in three plaits, and put them behind her) referring to one of the daughters of the Prophet (peace be upon him). This Hadith is agreed upon by Al-Bukhari and Muslim.

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Fatwa no. 20529

**Q 1: Is it permissible for a brother to stay during the washing of the dead body of his sister or mother if there are two Ajnaby men (man lawful for the woman to marry) washing them?**

**A 1:** Washing dead women must be done by women, men are not allowed to take part in washing them even if they are Mahrams (spouses or unmarriageable relatives) of the dead woman except the husband who is the only person allowed to wash the dead body of his wife.

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**Q 2: Is it permissible to write Shahadah (Testimony of Faith) on the forehead of the dead person using aloes wood perfume after washing him?**

**A 2:** It is impermissible to write anything by any means on the forehead of the dead person. Moreover, it is impermissible to write anything on his grave; this is applicable to shahadah and anything else since it is categorized as Bid`ah (innovation in religion). The prophet (peace be upon him) himself did not allow writing on the graves of dead people, and this applies to writing on any part of his body because this does not avail him anything.

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**Q 3: Is close sequence a condition for the validity of washing a deceased? What if this sequence is not followed?**

**A 3:** The washing of the dead body is to perform Istinja' (cleansing the private parts with water after urination or defecation) for them to remove any found secretions, then a complete ablution should be performed like that done before Salah (Prayer), the head should be washed with water mixed with the leaves of Sidr (lote tree) or

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any other cleaning substances. Water should be poured over the whole body to overwhelm it all, this is obligatory only once, but it is Mustahab (desirable) to do it three times until the dead body is purified, otherwise they must be washed until they become clean.

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**The second question of Fatwa no. 20984**

**Q 2: What is the ruling on someone who had sexual intercourse with his wife at night and died while he was still Junub (person in a state of major ritual impurity)?**

**A 2:** Whoever died while he was Junub, he should be washed like any other dead person accompanied by the intention of removing Janabah (major ritual impurity related to sexual discharge).

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## Miscarriage

**Fatwa no. 14985**

**Q: My wife used to have health troubles whenever she was pregnant, especially in her six months of pregnancy. Five or six years ago, she miscarried a fetus in its fifth month in the military hospital of Riyadh. This took place twice in the same hospital in Riyadh one of them was five months old while the other was only four months old.**

**The hospital has its own system for burying miscarried fetuses, when my wife miscarried, they put the fetus in a jar and asked me if I would like to take it or to sign a statement which gives the hospital the right to manage the whole affair. I signed giving them all credits to do what is Islamically needed in this case. Was I right in my behavior or not? Also, I did not give this miscarried fetus a name; is it permissible after six years to give it a name? Is there any sin on me? I hopefully wish Your Eminence will clarify this issue, may Allah reward you with the best!**

**A:** There is no blame at all in authorizing the hospital to carry out the necessary procedures like washing, enshrouding, offering Janazah (Funeral) Prayer, and burying it. It is desirable to give Aqiqah (sacrifice for a newborn) for it and give it a name even after the long period you mentioned in your question whether it was a male or female. May Allah make it intercessor for you, accept his Shafa`ah (intercession), and grant you children better than it.

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**Fatwa no. 16210**

**Q: I got married, became pregnant, and gave birth to a child, it was the first child. Five months later I became pregnant for the second time, but I miscarried in the fourth month and cast it in the drain of the bathroom out of my ignorance of Shari`ah (Islamic law) rulings. I hopefully wish that Your Eminence will clarify this issue and the consequent legal rulings, taking into consideration that I awfully regret what I have done and repent to Allah. Please, clarify this issue for me. May Allah reward you with the best!**

**A:** If the reality is as you have mentioned in your question, and if the fetus was four months before it was miscarried, it should be washed, shrouded, and a Janazah (Funeral) Prayer should be offered over it because life was breathed into it at this period like any other creature.

Throwing the fetus in the drain of the bathroom is a gross mistake for which you have to perform Tawbah (repentance to Allah) and ask Allah for forgiveness. Moreover, you have to make sure of any religious matter by asking scholars.

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**The second question of Fatwa no. 16312**

**Q 2: A woman miscarried while she was in her fourth or**



**fifth month of pregnancy, but she did not bury her fetus. What is the ruling on this regard?**

**A 2:** If the fetus was miscarried after it was four months old or higher, it should be washed and shrouded, and the Janazah (Funeral) Prayer should be offered over it. It should also be buried because it was a living being at this period like any other creature according to the Hadith of Al-Mughirah ibn Shu`bah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾Janazah Prayer should be offered over a miscarried fetus.﴿ (Related by Abu Dawud and Al-Tirmidhy). Negligence in carrying this out is a great sin which requires performance of Tawbah (repentance to Allah).

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**Fatwa no. 17977**

**Q: More than 35 years ago I went with another female neighbor to one of the houses next door in which there was a woman in a state of miscarriage. The fetus was in its second or third month and when it fell down, it was about a three cm small piece of meat. We, my female neighbor and I, tried to inspect the fetus to make sure that it was a fetus and nothing else but while doing so, we separated the head from the body unintentionally, what are we supposed to do ?**

**A:** If the reality is as you have mentioned in your question, there is no sin upon you in this regard because life was not breathed into this fetus until this time.

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**The second question of Fatwa no. 18973**

**Q 2: Is there any sin on a woman who miscarried during the early months of her pregnancy but she did not recognize it except after others drew her attention to the fact that she had miscarried but she had thrown it away thinking it was just clots of blood ?**

**A 2:** If what she had secreted was just clots of blood without any distinctive characteristic of a child like a head, a hand, or any other organ, there would be no blame on her if she threw it away.

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**The second question of Fatwa no. 18512**

**Q 2: I was pregnant but I miscarried in the second month. Is it Wajib (bligatory) on me to pay Sadaqah (voluntary charity) like clothes or food? Is it Wajib to give a miscarried fetus a name?**

**A 2:** It is impermissible to abort a fetus intentionally even in

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the second month. Therefore, if you aborted the fetus on purpose, there would be no obligatory Kaffarah (expiation) upon you but you have to ask Allah for repentance and forgiveness and decide not to return to such a horrible mistake. If you miscarried naturally, there would be no sin on you. Moreover, you are not asked to pay Sadaqah for the fetus and it is also not Wajib to give it a name because life was not yet breathed into it. Nevertheless, if it had completed the fourth month or more and life was breathed into it, it should be washed, a Janazah (Funeral) Prayer should be offered for it, a name should be given to it, and an `Aqiqah (sacrifice for a newborn) should be offered for it.

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**The third question of Fatwa no. 18671**

**Q 3: I have miscarried twice once in sixth month and the second in the second month. I miscarried both of them at home. Since I was alone, I buried them in a place near our house and that place was turned later into a graveyard. I never expected it to be like that, though the owners of the land did not know that there are children buried in this place. I do not know whether there is any sin on me. I hope Your Eminence will clarify this issue for me. May Allah reward you with the best!**

**A 3:** If the miscarried fetus completed four months or more, it would be Wajib (obligatory) to wash, shroud, offer Janazah (Funeral) Prayer for it and bury it in a grave. What you did with the six month miscarried fetus was a gross mistake. It should be disinterred if possible and its remains should be wrapped and moved to the public cemetery.

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**Fatwa no. 21310**

**Q: A young woman from Yemen, said: "I accompanied my sister-in-law to the hospital. She was pregnant in its fourth month and was bleeding for two days. When we were admitted into the hospital, the specialist decided she should be hospitalized because she was very tired. She asked me to accompany her to the bathroom. As soon as she entered, the miscarried fetus fell directly into the drain of the toilet. She fainted immediately after that. I was terribly surprised and confused, and got scared not knowing what I should do, I hurried to the water hose and switched it on until it pushed the fetus into the drain. I took her back to her bed in the ward. I swear that I did not know whether it was alive or dead but to my best judgment it was dead. I have told my father and brother the whole story but they did not blame me, though I feel great remorse towards what I have done. What should I do to expiate for this unintentional incident because I am worried and confused? Guide me. May Allah reward you with the best!**

**A:** If the aborted fetus did not complete the fourth month, there would be no

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legitimate rulings concerning it. However, it would have been better if this fetus was taken and wrapped in a piece of cloth. Since nothing has taken place, there would not be any sin on abandoning it.

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Fatwa no. 21000

**Q: Nine years ago, my wife was in her fifth month of pregnancy when she suffered bleeding that continued until the end of the sixth month. She was hospitalized since the beginning of bleeding but she miscarried a dead boy fetus in the sixth month. My wife asked them to deliver the child to me to bury it. However, they told her they would deliver it during the visiting break. At the time of visits, she asked about it again but they told her that they had sent it to Aseer Hospital for laboratory tests to pinpoint the causes of bleeding. After they told my wife about these tests I did not ask nor do I know the destiny of that miscarried child until now. I hopefully wish Your Eminence will clarify this issue for me.**

**A:** If a miscarried fetus completed its fourth month, it would be Wajib (obligatory) to wash, shroud, offer Janazah (Funeral) Prayer, and bury it in the public graveyard like any other dead person. It would be Mustahab (desirable) to give it a name and offer `Aqiqah (sacrifice for a newborn) for it. What this father did of not asking for his miscarried child



is a gross mistake especially since it had completed its sixth month. Moreover, it is a blamable negligence. He has to repent to Allah and ask the hospital staff about what happened to his miscarried child at the time to discharge the obligation.

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Fatwa no. 21082

**Q: I would like to ask Your Eminence about miscarried children in the morgue of Tarif hospital. There are twelve of them; the first has been there since 1406 A.H. and the last has been there since 1416 A.H. The dates of the admission of some of them are unknown. Moreover, there are separate limbs scattered like fingers, hands and the like. I asked the manager of the hospital to tell the governor that those children have been for a long period of time in the morgue of the hospital and their parents did not receive them and that there is no sufficient information to know the addresses of their parents and that there is someone who offers to take their bodies and perform the necessary procedures to bury them, they agreed that I can receive them and wash, shroud, pray for, and bury them. My question is:**

**1- Is it permissible for me to receive them without the knowledge of their parents taking into consideration that it is impossible to know their addresses because the available data of addresses are not enough and the cases have been in the hospital for a very long period of time?**



**2- As for the miscarried fetuses which completed four months; they should be washed, shrouded, offered Janazah (Funeral) Prayer for, and buried in the public graveyard of Muslims. What is the ruling if the miscarried fetus is under this age? Is it permissible to throw it in the dump or in the sewerage system?**

**3- The age of some of those children in the morgue cannot be distinguished as a result of the change of their bodies and colors and the complete atrophy of their bodies, how should we behave in this case?**

**4- Is it permissible to bury two or three of them in one grave, how should it be done?**

**5- What is the ruling on washing, shrouding, offering prayer, and burying the limbs?**

**A:** 1- The manager of the hospital is responsible for taking the necessary procedures of delivering the miscarried fetuses to their parents immediately after miscarriage. It is impermissible to postpone this delivery without a legitimate excuse which entails this delay.

2- Those children whose parents' addresses are known must be delivered to them. Those whose parents' addresses are unknown, the management of the hospital or whoever donates to receove them from the morgue should adhere to the following:

A- If the miscarried fetus is less than four months of age, it should be wrapped in a piece of cloth and buried in any pit in the public cemetery without being washed or offered Janazah (Funeral) Prayer for,



because life was not yet breathed in it.

B- If the miscarried fetus is four months of age or more, it is Wajib (obligatory) to wash, enshroud,

offer Janazah (Funeral) Prayer for, and bury it. If they are more than one, each should be buried alone in a separate grave like any other dead person.

3- As for the separate limbs which were cut off of the dead, they must be washed and inserted into his shroud. If the person whose limbs are separated from them is not present, the limb must be washed, shrouded, offered Janazah (Funeral) Prayer for, and buried in a single grave in the public cemetery because this was the behavior of the Sahabah (Companions) of the Prophet (may Allah be merciful to them all) towards the separate limbs of the dead. A limb which is amputated off from a live person should be buried in a pit in the public cemetery without being washed or offered prayer for.

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**The first question of Fatwa no. 14845**

**Q 1: What is the ruling if someone died and someone else other than his relatives bought the shroud from his money and refused to be paid back the price from the dead person's son, taking into consideration that the dead was not poor. I hope Your Eminence will clarify the issue for me.**

**A 1:** There is no harm if a Muslim offers to buy the shroud for his fellow Muslim,



whether the dead person was rich or poor and whether the donor was a relative or not.

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**The first and third questions of Fatwa no. 18230**

**Q 1: My father died on Friday 30/07/1416 A.H., while we were on our way to the hospital. One of the people who were with me bought the shroud, after the funeral I tried to pay him its price but he swore he would not take the price, what is the ruling in this case?**

**A 1:** The person who bought the shroud for your father has done a good deed. If he refused to be paid back the price, then he has done it for the sake of Allah. There is no blame on you nor on your dead father since this man intended to donate.

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**Q 3: If someone requests, in his will, to be buried in a specific place, but was buried in another available grave, is this permissible? What about executing his will in this regard?**

**A 3:** If the dead person requests in his will to be buried in a certain country or a certain place, it will not be Wajib (obligatory) to carry out such kinds of wills. He should be buried with other Muslims in any available place. All praise be to Allah.

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**The first question of Fatwa no. 17172**

**Q 1: In hospitals, we receive people injured in accidents while they are in a state of Ihram (ritual state) for Hajj or `Umrah, who consequently die due to these accidents. The hospital's management keep them in the morgue or deliver their bodies to their families after wrapping them in bed sheets or a piece of cloth which also covers their faces and heads, is this a correct procedure? What is the valid procedure in such cases? Are men and women the same in this ruling? Some of the dead who are in a state of Ihram either for Hajj or for `Umrah die due to fire or being run over or the like which causes the deformation of their faces and skulls, this leads those in charge of the dead bodies to cover their faces and skulls, is this procedure correct, and what is the valid procedure in such cases?**

**A 1:** It is not permissible to cover the head of a dead man in the state of Ihram, nor his face even if he is run over or burnt according to the general statement of the Prophet (peace be upon him) about the Muhrim (pilgrim in the ritual state for Hajj and `Umrah) whose camel broke his neck while he was staying in `Arafah : ﴿Wash him with water and Sidr (lote tree) and shroud him in his two pieces of cloth, and neither perfume him, nor cover his head, for he will be resurrected on the Day of Resurrection as pronouncing Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah).﴾ Unless it is needed to wrap his head because it is smashed into pieces,

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there would be no blame then to keep the damaged parts of the dead body together.

Women's faces and heads must be covered like the rest of her body, since it is only Niqab (face veil) which is not allowed in Hajj, but covering her face with any other thing is obligatory specifically in the presence of Ajnaby (man lawful for the woman to marry).

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**The second question of Fatwa no. 18556**

**Q 2: Is it permissible for anybody to request in his will to be shrouded in his Ihram (clothing worn during the ritual state for Hajj and `Umrah) whenever he dies? Is there any advantage in doing so?**

**A:** We do not know of any evidence from the Sunnah (whatever is reported from the Prophet) that supports the request of making the clothes of Ihram as a shroud. Such request was not reported to be done by the Sahabah (Companions of the Prophet) or the practices of the Salaf (righteous predecessors) of our Ummah (nation based on one creed).

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Fatwa no. 20863

**Q: It was mentioned by Ibn `Abdul-Hady in his book "Mughni Dhwi Al-Afham" that**

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**the hands of the dead person should be put on his chest when shrouded, I have closely looked this issue up in more than twenty books but I had never found such an opinion, not even a reference to it. Moreover, I did not find it in the books of other Madhahib other than Hanbalis, that is why I hopefully wish your Eminence will clarify the validity of this opinion, and to show whether it is supported by verified legal evidence or is it just Ijtihad (juristic effort to infer expert legal rulings) of Ibn `Abdul-Hady (may Allah be merciful to him). May Allah safeguard you, and grant you good health! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)**

**A:** It is permissible to put the hands of the dead person when shrouding on either his chest or at his sides, it is open to choice (All praise be to Allah).

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**Fatwa no. 15652**

**Q 1: Is it permissible to wash the dead in the bathroom ?**

**A 1:** It is permissible to wash the dead in a clean and hidden bathroom since there is nothing forbidden in doing so as it is permissible for any Muslim to wash in bathrooms while alive.

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**Q 2: Should the pubic hair of a deceased person be shaved when washing them or should it be left?**

**A:** If there is anything that need to be removed from a deceased person according to Shari`ah (Islamic law),

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such as his hair or nails whose length deforms him, they are to be removed in the same way as it is permissible for the living, except for those who meet their death while in the state of Ihram (ritual state for Hajj or `Umrah). This is part of Sunan-ul-Fitrah (natural hygiene). As for shaving the pubic hair and circumcision, they are not permitted to be done after death.

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**Q 3: Is it permissible for women to offer Janazah (Funeral) Prayer for the dead?**

**A:** It is permissible for women to offer Janazah Prayer over the dead, whether on their own or led in the Salah (Prayer) behind men, based upon the general evidence and the fact that all Muslims, men and women, are required to supplicate Allah for the deceased.

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Fatwa no. 17385

**Q: In the city of Riyadh, there are certain Masjids (mosques) where Janazah (Funeral) Prayers are often offered to the extent that these Masjids have became well-known for this, such as Masjid `Atiqah and Masjid Al-Rajhy in Rabwah. Many young men deliberately perform Salah (Prayer) in these Masjids in the hope that they may obtain the virtue of offering Janazah Prayer.**

**My question is: Is doing this permissible? Please give us a Fatwa, may Allah reward you!**

**A:** Shari`ah (Islamic law) states the virtue of witnessing Janazah Prayer and the funeral procession, because it is part of Iman (belief). It was authentically narrated by Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) stated: (He who accompanies the funeral procession of a Muslim out of Iman and Ihtisab (confident anticipation of Allah's Recompense)

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and remains with it till the Janazah Prayer is offered and the burial ceremonies are over, will return with (a reward of) two Qirats. Each Qirat is like the size of (Mount) Uhud. He who offers the Janazah Prayer only and returns before the burial, will return with (the reward of) one Qirat only.)

Imam Al-Bukhari, in his Sahih (Authentic Hadith Book), classified under the Book of "Al-Iman" the chapter entitled "Following Funeral Processions is Part of Iman." This indicates the virtue and desirability of attending Janazah Prayer and following the funeral procession.

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**The third and fourth questions of Fatwa no. 16127**

**Q 3: Is it permissible for a Muslim to offer Janazah (Funeral) Prayer over a Kafir (disbeliever) when he dies?**

**A:** It is permissible neither to offer Janazah Prayer over a deceased Kafir nor to supplicate Allah for him. Allah (Exalted be He) says: ﴿It is not (proper) for the Prophet and those who believe to ask Allâh's Forgiveness for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), even though they be of kin﴾

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**Q 4: How old should a person be to wash the deceased?**

**A:** The person who is permitted to wash the deceased should be a sane Muslim, mature enough to have the capacity to form intent.

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**The second question of Fatwa no. 16575**

**Q 2: Is it permissible for one approaching death to instruct one's family that a certain person should lead the Janazah (Funeral) Prayer over him, although he is not a family member but a neighbor, yet is well-known for his sound `Aqidah (creed)?**

**A:** It is permissible for a person to instruct others that after his death the Janazah Prayer offered over him should be led by a certain person known for his righteousness and sound `Aqidah, since this renders the Du`a' (supplication) all the more deserving to be answered.

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**Fatwa no. 13719**

**Q: My grandfather died twenty-five years ago among such people who were so ignorant in the matters of their religion that they neither knew nor offered Janazah (Funeral) Prayer over him. Until today we have been living in doubt about this matter that we find to be hard on us and causes us pain. We feel that there is a responsibility laid on us in this regard. Thus, we hope that Your Eminence Shaykh will give us a Fatwa regarding what we should do now after this long period has passed. Should we offer Janazah Prayer over him now, give in Sadaqah (voluntary charity) on his behalf or what should we do?**

**A:** It is too late to offer Janazah Prayer over your grandfather. You should supplicate Allah to forgive and have mercy on him. It is permissible for you to give in Sadaqah on his behalf according to your means, since the deceased benefits from Du`a' (supplication) made for them as well as Sadaqah given on their behalf. We pray Allah to pardon us, you, him and every Muslim!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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**The first and second questions of Fatwa no. 16403**

**Q 1: Is it permissible to offer Janazah (Funeral) Prayer in the empty place inside the graveyard?**

**A:** It is permissible to offer Janazah Prayer in the graveyard before burying the deceased. Yet if the deceased has been buried, it is permissible to offer Janazah Prayer over his grave since the Prophet (peace be upon him) performed Janazah Prayer over a grave. What is prohibited to be performed

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in the graveyard is any Salah (Prayer) other than Janazah Prayer which is exceptional in this regard. It makes no difference whether they offer the Salah with the grave behind, in front of, or at their right or left side.

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**Q 2: Is it a condition when burying a Muslim woman in the grave that the one who descends with her and the one who receives her should be of her Mahrams (spouse or unmarriageable relative)?**

**A:** It is not conditioned that the person who buries a Muslim woman in her grave should be a Mahram to her. It is narrated on the authority of Anas (may Allah be pleased with him): (We witnessed the funeral of one of the daughters of the Messenger of Allah (peace be upon him) who was sitting by the side of the grave. I saw his eyes shedding tears. He (peace be upon him) said, 'Is there anyone among you who did not have conjugal relations with his wife last night?' Abu Talhah replied in the affirmative. And so the Messenger of Allah (peace be upon him) told him to get down in her grave and he got down in her grave and buried her.) (Related by Al-Bukhari)

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Fatwa no. 16727

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets. To proceed:

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The Permanent Committee for Scholarly Research and Ifta' has read the Fatwa request submitted to his Eminence the Grand Mufty. It was referred to the Committee by the Council of Senior Scholars no. (3560) dated 6/8/1414 A.H. In his inquiry for Fatwa, the brother asks what the Islamic view is regarding an old Masjid (mosque) in a graveyard in their neighboring country Al-Ahsa', which is designated for offering Janazah (Funeral) Prayer. He also asks about the new Masjid they have begun to build in the graveyard for offering Janazah Prayer and performing Salah (Prayer) in general.

The request has been referred to His Eminence the Chief Justice of the Courts of Al-Ahsa' through letter no. (2384/2) dated 22/8/1414 A.H. to form a committee consisting of the court, emirate, the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV), and the municipality in order to inspect the graves and prepare a detailed report. The reply was received through letter no. (3309/1) dated 23/10/1414 A.H. attached with a report by the committee that inspected the grave site. Following is what was stated in this report:

We want to inform you that the site in question was inspected by us where we found that it lies within the graveyard, just one meter away from the eastern wall of its fence. It also lies about one hundred and twenty five meters away from the old building. Its length is 20 meters and its width is ten meters. It has an attached facility whose length is 15 meters and 5 meters in width. Construction is still underway and the land where it is being built is part of

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the graveyard; therefore, offering any other Salah than that of Janazah is not in accord with Shari`ah (Islamic law). It is located far away from the village, and there are neither buildings nor people living near it. We opine that if there is a piece of land owned by the municipality near the graveyard yet outside it where the Masjid can be built; this is best and preferable, especially if it is on the western side of the graveyard in order for it to be near the village. This is what must be presented for consideration. May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

After studying the matter, the Permanent Committee for Scholarly Research and Ifta' issued a Fatwa that the buildings, both the old and the new, should be removed since they are part of the land of the graveyard. It is not permissible to build a Masjid specified for offering Janazah Prayer or any other Salah within the graveyard. The municipality of the area should remove them both under the auspices of the committee by whom the report was prepared.

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**The first question of Fatwa no. 17625**

**Q 1: What is the ruling on offering Janazah (Funeral) Prayer in a graveyard? If your reply is that this is not permissible, then how do we reconcile this with the Hadith of the Prophet (peace be upon him) wherein he offered Janazah Prayer in the graveyard over the woman who used to clean the Masjid (mosque)?**

**A:** Anyone who misses offering the Janazah Prayer over a deceased, it is Mustahab (desirable) to offer it over their grave



within the period of a month from the day of burial. The grave should be in a middle position between the praying person and the Qiblah (Ka`bah-direction faced in Prayer). It is narrated in a Sahih (authentic) Hadith on the authority of Abu Hurayrah (may Allah be pleased with him): ﴾There was a black woman (or a man) who used to clean the Masjid (mosque). The Messenger of Allah (peace be upon him) once noticed that she was absent and asked about her, but he (peace be upon him) was told that she had died. He (peace be upon him) said, 'Why did you not inform me?' They responded in a way which conveyed that she was of little importance. The Prophet (peace be upon him) said, 'Lead me to her grave.' They led him to it and he prayed over her. He (peace be upon him) said, 'These graves are full of darkness upon their occupants and Allah (Glorified and Exalted be He) illuminates them by virtue of my prayer over them.'﴿ Imam Ahmad said: "Who can doubt the validity of offering Janazah Prayer over a grave? The act is reported to be done by the Prophet (peace be upon him) through six lines of transmission all of which are Hasan (Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish)."

The Hadiths stating that the Prophet (peace be upon him) offered Janazah Prayer over the grave of the deceased after burial are classified as Sahih and Mutawatir (a Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible). It was narrated by Ibn `Abbas, Abu Hurayrah, Anas ibn Malik, Yazid ibn Thabit, the brother of Zayd ibn Thabit, `Amir ibn Rabi`ah, Jabir ibn `Abdullah, Buraydah ibn Al-Hasib, Abu Sa`id Al-Khudry, and Abu Umamah ibn Sahl (may Allah be pleased with them)

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**Fatwa no. 17636**

**Q: Is it permissible to offer Janazah (Funeral) Prayer in congregation in the graveyard before performing the obligatory Salah (Prayer)?**

**A:** The basic rule is that the Prophet (peace be upon him) used to offer Janazah Prayer over a deceased Muslim in the graveyard or outside it.



Sometimes he (peace be upon him) would offer it in the Masjid (mosque). Both are permissible, that is, Janazah Prayer can be offered either before or after the obligatory Salah.

As for the obligatory Salah, it is not permissible to perform it in the graveyard since this was prohibited by the Prophet (peace be upon him). The same applies to Nafilah (supererogatory Salah), i.e. it is not permissible to perform it in the graveyard based on the purport of the statement of the Prophet (peace be upon him): ﴾May Allah curse the Jews and the Christians, for they have taken the graves of their Prophets as places of worship.﴿ There are also other Sahih (authentic) Hadiths to the same effect.

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**The second question of Fatwa no. 17363**

**Q 2: Is it permissible to offer Janazah (Funeral) Prayer over deceased males and females together? Or should it be offered over males or females separately?**

**A:** It is permissible to offer Janazah Prayer over a group of deceased Muslims at the same time in the following manner: Men should be aligned close behind the Imam, followed by boys, and then followed by women.

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Fatwa no. 17436

**Q: What is the ruling on performing Janazah (Funeral) Prayer over the deceased multiple times? In other words, if a person dies**



**in the city of Al-Ta'if, for example, where Janazah Prayer is offered over him there; then the body is moved to some village outside the city for burial there, is it permissible that Janazah Prayer be offered over him again by the inhabitants of the village? Is it permissible for one who has already offered Janazah Prayer over the dead the first time to offer it again with those who have not performed it? Should the Janazah Prayer offered the second time be performed in the Masjid (mosque) of the village or outside it? With regard to a person who is killed in execution of a Had (ordained punishment for violating Allah's Law) or Ta`zir (discretionary punishment) or as a victim, should they be washed and shrouded or not?**

**A:** There is no problem in offering Janazah Prayer over the deceased more than one time. For example, if Janazah Prayer is offered over them by a group of Muslims and then a second group comes, who has not offered the Janazah Prayer, they can offer Janazah Prayer over the deceased either in congregation or individually, either in the Masjid or the graveyard, and either before burial or over their grave after the burial within the period of one month. With regard to a person who is killed as a victim or in execution for a Had or Ta`zir, they should be washed, shrouded, Janazah Prayer offered over them, and buried in the graveyards of Muslims provided that they are a Muslim.

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Fatwa no. 17911

**Q: I have a paternal uncle who is fifty years old, and has been mentally retarded since childhood. He neither performs Salah (Prayer) nor observes Sawm (Fast), and can understand nothing. My question, may Allah reward you, is: Should we offer Janazah (Funeral) Prayer over him or not?**

**A:** This mentally retarded person is considered a Muslim. Thus, Janazah Prayer should be offered over him upon his death.

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He also should be buried in the Muslim graveyards.

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**The second question of Fatwa no. 17882**

**Q 2: Is it true that it is not valid to offer Salat-ul-Gha'ib (Funeral Prayer in absentia) and that the Messenger (peace be upon him) only offered Salat-ul-Gha'ib over Al-Najashy because Allah made Al-Najashy visible before him out of honor to the Messenger (peace be upon him)?**

**A:** Offering Janazah (Funeral) Prayer over an absent dead person is permissible, provided the deceased was a person who benefitted or rendered services to Islam, since this was done by the Prophet (peace be upon him) upon receiving the news of the death of Al-Najashy, the King of Abyssinia (Ethiopia), where he (peace be upon him) ordered his Sahabah (Companions of the Prophet, may Allah be pleased with them) to form a row and led them in Janazah Prayer.

The basic ruling is that offering Salat-ul-Gha'ib is not just confined to Al-Najashy (may Allah be pleased with him). It is permissible to offer it over any prominent person in Islam. What was stated by your teacher that Al-Najashy was made visible before the Prophet (peace be upon him) is false and has no basis.

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**Fatwa no. 18443**

**Q: My wife gave birth to a stillborn baby in his seventh month. He had been dead**



**for fifteen days in the womb of his mother. Upon his stillbirth I took him to the graveyard, where I was told that the baby was not to be washed, since his body was saturated with blood and his flesh would melt. Therefore, if water were poured put on him, he would dissolve. Thus, the man shrouded him without washing him. Some of those who were with me said that Janazah (Funeral) Prayer should not be offered over him, which caused me to bury him without washing or offering Janazah Prayer over him. Was what I did correct? If it was obligatory to offer Janazah Prayer over him, is it permissible to offer it now, although he was buried three months ago?**

**A:** Anyone who dies and is buried without offering Janazah Prayer over them, it is obligatory to offer Janazah Prayer over their grave, since offering Janazah Prayer over a deceased is a collective obligation which in your case was not performed. It is considered to be performed if just one person offers it, as stated by Muslim scholars regarding the ruling on the conditions for waiving a collective obligation. Accordingly, you should offer Janazah Prayer over the grave of your son, either by yourself or in congregation.

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**The first question of Fatwa no. 17841**

**Q 1: A man who died after `Asr (Afternoon) Prayer, half an hour before Maghrib (Sunset) Prayer. Is it permissible to offer Janazah (Funeral) Prayer over him (at this time)? What is the solution if he was buried without offering Janazah Prayer over him? This incident actually occurred recently, where a person was buried without offering Janazah Prayer over him, because someone said he had heard that offering Salah (Prayer) during this time is prohibited.**

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**Thus, they buried the deceased without offering Janazah Prayer over him.**

**A:** It is obligatory to offer Janazah Prayer over the deceased referred to. Burying him without offering Janazah Prayer over him was wrong, since the Messenger of Allah (peace be upon him) only forbade offering Janazah Prayer during the very brief period shortly before sunset, as authentically reported from the Messenger of Allah (peace be upon him) from the Hadith narrated by `Uqbah ibn `Amir. It is obligatory to offer Janazah Prayer over the grave of the mentioned deceased within a month of his burial, since offering Janazah Prayer over the deceased is a collective obligation.

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Fatwa no. 18842

**Q: A person died while being in debt to people. Those attending his funeral brought his bier near to the Imam (the one who leads congregational Prayer) to lead Janazah (Funeral) Prayer over him. However, the Imam refused because the person died while in debt. Since none undertook to pay the debts on his behalf, they buried him without offering Janazah Prayer over him, because of the Hadith reported from the Messenger (peace be upon him) when he did not offer Janazah Prayer over an indebted deceased person and said: "Offer Salah (i.e. Janazah Prayer) for your companion." Should Janazah Prayer be offered over an indebted deceased person and what is the ruling on this?**

**A:** It is obligatory to offer Janazah Prayer over a deceased Muslim, whether indebted or not. Withholding from offering Janazah Prayer over an indebted deceased person is specific to the Prophet (peace be upon him), since he (peace be upon him) said: (Offer Salah (i.e. Janazah Prayer)

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for your companion.) Withholding from offering Janazah Prayer over those indebted was done by the Prophet (peace be upon him) during the early days of Islam when he (peace be upon him) could not afford to pay the debts on behalf of the insolvent deceased. When Allah granted him the means, he (peace be upon him) would pay these debts on their behalf and offered Janazah Prayer over them. In conclusion, it is not permissible to refuse offering Janazah Prayer over a deceased Muslim because they are indebted. Rather, this was particular to the Prophet (peace be upon him) and in a specific case.

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**Fatwa no. 19428**

**Q 1: What is the ruling on offering Janazah (Funeral) Prayer over a deceased person in Riyadh and then moving him to his home town so that his family and relatives can offer Janazah Prayer over him, where some would repeat offering Janazah Prayer over him again?**

**A:** With regard to moving the deceased from the place where he dies to be buried in some other place, this is permissible, particularly if there is a certain benefit. On the other hand, if there is no benefit in moving him, burying him in the place where he dies is to be given priority, provided there is no impediment in burying him there. This is ensures hastening to prepare the deceased for burial as the Prophet (peace be upon him) commanded. There is no harm in repeating Janazah Prayer over him, particularly for those who have not performed it over him the first time.

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**Q 2: What is the ruling on attending Janazah (Funeral) Prayer in ornate garments,**

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**such as wearing Mashlah (a Palestinian, simple, man's coat-like garment made from cotton and decorated with embroidery), which has grown to be a custom followed by some and has widely spread in society?**

**A:** There is nothing wrong in wearing ornate garments by men offering Janazah Prayer over the deceased, provided that they do not believe that this is Mustahab (desirable) for Janazah Prayer in particular.

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**Q 3: What is the ruling on greeting the relatives of the deceased and offering them condolences in the Masjid (mosque), which creates a crowd in the Masjid?**

**A:** There is no harm in offering condolences to the relatives of the deceased, whether in the Masjid or at any other place upon meeting them, since this is out of commiseration.

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**The second question of Fatwa no. 19627**

**Q 2: What is the ruling on offering Janazah (Funeral) Prayer after burying a deceased after `Asr (Afternoon) Prayer? Is there any impediment to offering it after `Asr Prayer either before or after burying a deceased? We want to remove doubt from our hearts.**

**A:** Whoever misses offering Janazah Prayer over the deceased, it is Mustahab (desirable) to offer Janazah Prayer for them over their grave. The grave should be in a middle position between them and the Qiblah (Ka`bah-direction faced in Prayer). It is permissible to offer it within the period of a month from their burial, according to the Hadith narrated by Abu Hurayrah (may Allah be pleased with him) who said: ﴾A black woman who used to sweep the Masjid (mosque) died. The Prophet (peace be upon him) inquired about her. The people told him that she had died. He (peace be upon him) said, 'Why did you not inform me?'

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He (peace be upon him) then said, 'Lead me to her grave.' They led him to it and he (peace be upon him) prayed over her.﴿ (Agreed upon by Al-Bukhari and Muslim) It was also narrated by Sa`id ibn Al-Musayyib ﴾that Um Sa`d died while the Prophet (peace be upon him) was not there. When he (peace be upon him) came, he prayed over her, and a month had gone by since that (her death).﴿ (Related by Al-Tirmidhy; its narrators are Thiqah [trustworthy]) Imam Ahmad said: "The longest period during which it is permissible to offer Janazah Prayer is a month. There is nothing wrong in extending this period for one or two more days. Beyond this period, Janazah Prayer should not be offered over the deceased. Rather, one should supplicate Allah to have mercy on and forgive them."

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**The thirteenth question of Fatwa no. 18612**

**Q 13: Is it permissible to offer Janazah (Funeral) Prayer over a boy who has not reached the age of puberty?**

**A:** Janazah Prayer should be offered over any Muslim deceased, even over the young who have not reached the age of puberty. It is even prescribed to offer it over a stillborn fetus provided that the soul was breathed into it.

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**The first question of Fatwa no. 19675**

**Q 1: What is the ruling on the Imam (the one who leads congregational Prayer) offering Janazah (Funeral) Prayer over the deceased in a room behind the Masjid (mosque) while Muslims offer it in the Masjid, i.e. before the Imam while being led by him?**

**A:** It is permissible to offer Janazah Prayer either in or outside the Masjid. However, just as any other Salah (Prayer), those offering it should stand behind the Imam leading them in it. In other words, it is not permissible for them to stand in front of him, as this contradicts the Sunnah (acts, sayings or approvals of the Prophet).

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**Fatwa no. 19974**

**Q: If while performing `Isha' (Night) Prayer in Ramadan a funeral is brought, should we first offer Tarawih (special supererogatory night Prayer in Ramadan) or Janazah (Funeral) Prayer after `Isha' Prayer? Which is preferred: to offer Janazah Prayer in Masjids (mosques) or outside, i.e. in a separate Musalla (place for Prayer) near the graveyard? May Allah protect and make you successful!**

**A:** The Sunnah (action following the example of the Prophet) is to hasten to prepare the dead body for the Janazah Prayer and the burial

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so that they may soon receive the good reward for their good deeds if they were pious or people will be quickly relieved of them if they were wicked. It was reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: (Make haste with the funeral; if the dead person was good, it is a good state to which you are sending him; but if they were otherwise it is an evil of which you are ridding yourselves.) (Related by Imam Ahmad in his Musnad [Hadith compilation], Al-Bukhari and Muslim in the Two Sahih [authentic] Books of Hadith [i.e. Al-Bukhari and Muslim], and Ashab-ul-Sunan [authors of Hadith compilations classified by jurisprudential themes]) It was also related by Al-Tabarany with a Hasan Isnad (a Hadith whose Isnad contains a narrator with weak exactitude, but is free from eccentricity or blemish) on the authority of Ibn 'Umar (may Allah be pleased with them both) that the Messenger of Allah (peace be upon him) said: (When one of you dies, do not withhold their corpse. Rather, make haste to bury them in their grave.) Hastening to bury a deceased is essential to prevent physical decay and the development of an unpleasant odor that offends people. Accordingly, Janazah Prayer should be given priority by offering it immediately after the `Isha' Prayer and before Tarawih. As this is more consistent with the Sunnah, which urges to hasten the burial of the deceased. Moreover, Janazah Prayer takes a short time that neither results in delaying Tarawih Prayer nor causes any harm. As for the place where Janazah Prayer should be offered, the Sunnah of the Prophet states that he (peace be upon him) would often offer Janazah Prayer over the deceased outside the Masjid. He (peace be upon him) would offer it in the Musalla to facilitate those attending the Prayer to witness the burial and earn the reward of two Qirats; one Qirat for offering Janazah Prayer for the deceased, and another for witnessing its burial. This is based on what was narrated by Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: (Anyone who offers Janazah Prayer will have one Qirat (of reward) and if they stay until the burial is done will have two Qirats; each Qirat is equal to (the Mount) Uhud ) (Related by Imam Muslim) The is because

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anyone who offers Janazah Prayer in the graveyard will take many more steps, which will increase their reward. On the other hand, offering Janazah Prayer in the Masjid makes it more likely that people will return to their homes and not witness the burial.

However, there is nothing wrong with offering Janazah Prayer in the Masjid, because it was proven

that the Prophet (peace be upon him) did so. This is based on what was narrated by `Aishah (may Allah be pleased with her) who said: ﴾The Messenger of Allah (peace be upon him) offered Janazah Prayer for Suhayl ibn Bayda' in the Masjid.﴿ (Related by Imams Muslim, Al-Tirmidhy and Abu Dawud)

Another narration reads: `Aishah ordered that the body of Sa`d ibn Abu Waqqas be brought past her in the Masjid so that she could offer Janazah Prayer for him. Some people disapproved of her doing that, so she said: ﴾How quickly people forget! The Messenger of Allah (peace be upon him) offered Janazah Prayer for Suhayl ibn Al-Bayda' in the Masjid.﴿

It was authentically reported that Janazah Prayer was offered for both Abu Bakr and `Umar (may Allah be pleased with them both) in the Masjid. Yet none of the Sahabah (Companions of the Prophet) objected. Today people are accustomed to offering Janazah Prayer in the Masjid. Perhaps because this facilitates it for people and encourages many of them to offer the Salah for the deceased whose reward will accordingly increase. Perhaps this began as a result of people being too busy in this age and have become lazy to the extent that they neglect and have no zeal for the acts of Sunnah, except those whom Allah wills.



Accordingly, it is permissible to offer Janazah Prayer for a deceased in either the graveyard or the Masjid, since both matters were authentically reported to be one of the matters adopted by the Messenger of Allah (peace be upon him) and his Sahabah (may Allah be pleased with them).

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Fatwa no. 19999

Q: I hope that Your Eminence clarify the following matter mentioned in the sixth question of Fatwa no. 8382, which reads: Is it permissible to offer Janazah (Funeral) Prayer in the place void of graves within the graveyard?

The answer was: This is permissible because the Prophet (peace be upon him) offered Janazah Prayer over a woman who used to clean the Masjid (mosque), when she died and was buried without him being informed of this. Upon learning this he said: Show me her grave, where he then went and offered Janazah Prayer there.

In Fatwa no. 9269, dated 23 / 12 / 1405 A.H., the second question read: One day a person met his death, and we accompanied the funeral to the graveyard. Upon offering Janazah Prayer over the deceased, the corpse was placed into the grave and the Adhan (call to Prayer) was announced by his head. Please, explain to us the ruling on this and what should be done in this regard?

The answer was: It is not permissible to announce the Adhan nor Iqamah (call to start the Prayer) at the grave, because this was neither reported



from the Prophet (peace be upon him) nor from his Companions. Rather, it is a Bid`ah (innovation in Islam), knowing that the Prophet (peace be upon him) stated: ﴾Whoever performs an action which is not in accordance with this affair of ours (Islam) will have it rejected.﴿ .

My question is: How do we reconcile the Prophet's (peace be upon him) offering Janazah Prayer over the deceased at the grave, as is stated in the first Fatwa, and the ruling mentioned in the second Fatwa that it is not permissible? Could you please clarify this matter?

A: There is no such contradiction, as you assume, between what was stated in the first and the second Fatwas issued by the Permanent Committee, because the issues inquired about in both Fatwas are different. There is no doubt that it is permissible to offer Janazah Prayer over the deceased in the graveyard, since this was done by the Prophet (peace be upon him), as has been mentioned. Conversely, it is not permissible to announce the Adhan or the Iqamah at the head of the deceased after offering Janazah Prayer over and burying them in the grave. This is a Bid`ah that has no basis in Shari`ah (Islamic law), as it was never practiced by the Prophet (peace be upon him) or any of his Companions (may Allah be pleased with them), as is stated in the Fatwa. Thus, the ambiguity should be dispelled. Janazah Prayer should not be preceded by neither the Adhan nor the Iqamah.

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Fatwa no. 21419

**Q: I hereby send Your Eminence this letter wherein I mention that I often**



**see a group of people who, due to following Janazah (Funeral) Prayer at a time when an obligatory Prayer is due, perform the latter Prayer in a place specialized for offering condolences, which lies in the middle of the graveyard of Azrinig, Al-Hufuf. On Wednesday corresponding to 13/2/1412 A.H., I went to the graveyard and entered the mentioned place, where I saw a carpet furnished at the entrance and followed with rows of the carpets of endowment, which meant that the place had been prepared for performing congregational Salah (Prayer). There are graves lying in the direction of the Qiblah (Ka`bah-direction faced in Prayer). I hope Your Eminence issue a Fatwa to forbid the Bid`ah (innovation in religion) of preparing the places of graveyards for performing Salah and to explain whether or not those who perform Salah there should make up for it. May Allah guide you and protect you in this world and in the Hereafter!**

**A:** It is not permissible to allocate a certain place in the graveyard and mark it with a Mihrab (a niche in the wall that indicates the Qiblah), carpets or any other thing for offering Janazah Prayer, since this was not introduced in the Sunnah (whatever is reported from the Prophet), and it is feared that people might head for it to perform the obligatory and supererogatory Salahs therein, which is absolutely forbidden based on what is stated in many Mutawatir Hadiths (Hadiths reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) regarding forbidding performing Salah in the graveyard to avoid temptation, preserve Tawhid (belief in the Oneness of Allah) and block the means leading to Shirk (associating others with Allah in His Divinity or worship). Accordingly, it is obligatory not to introduce such things in graveyards and to remove any such thing that exists there.

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**Fatwa no. 20692**

**Q: We have a cemetery in Al-`Uyun, the governorate of Al-Ahsa', in which we established an awning attached to the cemetery's wall providing it with a Mihrab (a niche in the wall of a mosque that indicates the Qiblah). The awning was surrounded by a 30-cm-high block that was covered by sand. In addition, a place for Wudu' (ablution) was also established. We decided to submit this inquiry to Your Eminence to guard against any violation of pure monotheism; actually, we fear that the situation might get so aggravated in the future that it may be taken as a place of worship with the passage of time. To avoid this, we hope that Your Eminence take the necessary procedure in this regard, bearing in mind that responsible for this awning is the municipality of Al-`Uyun and it is funded by donations of Al-`Uyun charitable society with a charitable purpose In sha'a-Allah (if Allah wills).**

**A:** There is nothing wrong with offering Janazah (Funeral) Prayer anywhere in the cemetery before burial in case it is not offered at the Masjid (mosque). After burial, Janazah Prayer may be offered over the grave. However, it is not permissible to specify a place in the cemetery for Janazah, for a place that is to be specified and provided with a Mihrab is only a Masjid in which the Five Obligatory Daily Prayers are performed. Moreover, it is a means to Shirk (associating others with Allah in His Divinity or worship) because laymen and ignorant people might take it as a place for offering obligatory and supererogatory Prayers, which is not permissible. Therefore, the municipality responsible for this cemetery should demolish the awning in order to avoid this.

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**The first question of Fatwa no. 20173**

**Q 1.: How should the imam stand in Janazah (Funeral) Prayer in case there are two male and one female dead persons?**

**A 1.:** The two male corpses should be placed near the imam and the female corpse should be placed subsequent to them to the direction of the Qiblah (Ka`bah-direction faced in Prayer). This is indicated in the Hadith reported by Yahya ibn Subayh who said: I was told by `Ammar, the freed slave of Al-Harith ibn Naufal: (that he attended the Janazah of Um Kulthum and her son. As the body of the boy was placed near the imam, I objected to it. Among the people there were Ibn `Abbas, Abu Sa`id Al-Khudry, Abu Qatadah and Abu Hurayrah (may Allah be pleased with them all). They said: This is the Sunnah (action following the example of the Prophet).) (Related by Abu Dawud and Al-Nasa'y through an authentic Sanad (chain of narrators).)

In this respect, the imam should stand opposite to the heads of the two male corpses and to the waist of the female corpse. Thus, the waist of the female corpse should be opposite to the heads of the two male corpses. This is indicated in the Hadith related by Al-Tirmidhy in his "Al-Jami`" on the authority of Hammam, who reported Abu Ghalib as saying: (I witnessed Anas Ibn Malik offering Janazah Prayer for a man, and he stood by his head. Thereafter, the dead body of a woman from Quraysh was brought. The people said: O Abu Hamzah! Offer Janazah Prayer for her. Offering Janazah Prayer for her, he stood opposite to her waist. Al-`Ala' ibn Ziyad said to him, "Is this how Allah's Messenger (peace be upon him) used to stand, like you stood, with respect to the corpses of a man and a woman?" He replied, "Yes!" When he finished, Al-`Ala' said,



"Keep this in mind!") Moreover, Abu Dawud and Ibn Majah reported a similar Hadith in their Sunan (Hadith compilations classified by jurisprudential themes) and Al-Tirmidhy judged it as Hadith Hasan (good Hadith). The same notion is also indicated in the Hadith related by the Six Hadith Compilers (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah) on the authority of Samurah Ibn Jundub (that when the Prophet (peace be upon him) offered Janazah Prayer for a woman, he stood opposite to the middle of her body.) The Hadith is judged by Al-Tirmidhy as Hasan Sahih (a Hadith which according to Al-Tirmidhy stands at a higher level than a mere Hasan Hadith, but at a bit lower level than Sahih).

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**Fatwa no. 20156**

**Q: One of the customary practices in our community is to offer Janazah (Funeral) Prayer after an obligatory Prayer, such as Zhuhr (Noon) Prayer or any other Salah (Prayer). Is it permissible for us to offer Janazah Prayer at times other than those of obligatory Prayers? If no,**

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**why should we offer Janazah only at the time of obligatory Prayers?**

**A:** It is permissible to offer Janazah Prayer at any time, whether after an obligatory Prayer or otherwise. In fact, many people are used to offer Janazah Prayer after an obligatory Prayer as it is more likely to gather the greatest number of people and in order not to make it difficult for people to gather at a time other than that of obligatory Prayers. Actually, this matter is open to choice.

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**The third question of Fatwa no. 20320**

**Q 3: What should Ma'mums (people being led by an imam in Prayer) do if the imam faints while offering Janazah (Funeral) Prayer? What is the ruling if the imam's Wudu' (ablution) is invalidated (during Prayer)?**

**A 3:** If the imam faints or his Wudu' is invalidated during Prayer, it will be permissible that a Ma'mum (person being led by an imam in Prayer) succeeds him and completes the Salah (Prayer). This is based on the story when `Umar was stabbed while performing Salah.

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**Fatwa no. 20505**

**Q: What is the opinion of Your Eminence on offering Janazah (Funeral) Prayer for a person who was known to be feeble minded? Though he would behave nearly naturally regarding daily life affairs, he was not dependable in many respects, as he could not count, especially money. Likewise, he could do some occupations, such as shepherding and going back home in a natural way along with a company, yet he was deficient in intelligence and lacked social skills. He would also defend himself and would not hurt nobody. However, he was easily deceived and cheated by others. Besides, he never thought of marriage or work till he died, when he was about 40 years old. On his death, the imam of the neighborhood Masjid declared that no Janazah Prayer should be offered for him and that he may not be buried in Muslim cemeteries on the pretext that he did not offer Salah (Prayer) or observe Sawm (Fast). Thus, the imam did not offer Janazah Prayer for him and his family took charge of burying him. What is the ruling on such a case? What is the ruling on offering Janazah Prayer for him and consoling his family?**

**Please, be informed that the imam who gave that Fatwa consoled his family. Since there are few similar cases, what is the opinion of Your Eminence on offering Janazah Prayer for them upon their death? Should they be buried in Muslim cemeteries? Should we console their families on their death or implore mercy for them? Please give us a Fatwa in this regard, may Allah reward you with the best.**

**A:** An feeble-minded person living among Muslims is a Muslim. On their death, they should be washed, shrouded and buried in a Muslim cemetery and Janazah Prayer should be offered for them.

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Moreover, their families should be consoled and mercy should be implored for him. Thus, they should be considered like any other Muslim. Moreover, they are pardoned and will not be held accountable for not performing Salah or observing Sawm, for they are not Mukallafs (persons meeting the conditions to be held legally accountable for their actions). As for the imam's Fatwa not to offer Janazah Prayer for them and not to bury them in a Muslim cemetery, it is considered an Ijtihad (juristic effort to infer expert legal rulings) which led to a wrong conclusion (we ask Allah to forgive him).

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**The fourth question of Fatwa no. 20844**

**Q 4: Is it permissible for a woman to lead other women in offering Janazah (Funeral) Prayer at the place of washing the dead? Please, give us a Fatwa on this issue! May you be rewarded!**

**A 4:** Yes, it is permissible for a woman to lead other women in the Janazah Prayer after washing and shrouding the dead, provided that Salah (Prayer) is be performed outside the washing place, and that the woman leading other women in Prayer stands in the middle of the first row.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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**The seventh question of Fatwa no. 20844**

**Q 7: Is it permissible to use stucco or gypsum to mark the rows for performing the Janazah (Funeral) Prayer in the graveyard, knowing that large numbers of people often perform Prayer there and thus these lines are necessary for straightening the rows? Please, give us a Fatwa on this issue! May you be rewarded!**

**A 7:** No, it is not permissible to draw lines with stucco or gypsum or the like in the graveyard to straighten the rows in Janazah Prayer. Rather, the imam (the one who leads congregational Prayer) should draw the praying persons' attention to straighten and consolidate the lines.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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**The fourth question of Fatwa no. 21676**

**Q 4: How many times did the Messenger (peace be upon him) offer Salat-ul-Gha'ib (Funeral Prayer in absentia)?**

**A 4:** It was not authentically proven that the Prophet (peace be upon him) offered Salat-ul-Gha'ib for any dead person other than Al-Najashy (Negus), according to Sahih (Authentic Hadith Book) of Al-Bukhari, and others.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

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(Part No. 7; Page No. 279)

**The first question of Fatwa no. 21426**

**Q 1: Many children of my father died at different ages, ranging between two and five years old, while some others were miscarried, and two others were aborted in the fourth and fifth months of pregnancy. Actually, my father buried them and did not offer Janazah (Funeral) Prayer for them being ignorant in this respect. Is my father liable for anything? May Allah safeguard you.**

**A 1:** Life is breathed into a fetus after one hundred and twenty days of pregnancy have passed. Thus, if a fetus was miscarried before life was breathed into it, it should not be washed and no Janazah Prayer should be offered for it. If it is miscarried after life was breathed into it, it should be given a name, washed and shrouded. Moreover, Janazah Prayer should be offered for it and it should be buried in a Muslim cemetery if it is born of two Muslim parents, or a Muslim father and a Kitabi (Jew or Christian) mother. In addition, two sheep in the case of a male and one sheep in the case of a female, meeting the requirement of an Ud-hiyah (sacrificial animal offered by non-pilgrims), should be offered as `Aqiqah (sacrifice for a newborn) for it. The Sunnah (action following the example of the Prophet) for `Aqiqah is to allocate one-third thereof for eating, one-third to be given as gifts and one-third to be given in charity to the poor. It should be slaughtered on the seventh, fourteenth or twenty-first day after childbirth or miscarriage, knowing that it may also be slaughtered on any other day thereafter. Based on the preceding facts, your father is not sinful for what he did regarding miscarriages in which life was not breathed into the embryos. However, he should repent of not washing, shrouding and offering Janazah Prayer for miscarriages in which life was breathed into the fetuses. Moreover, it is Mustahab (desirable) for him to give a name to and offer `Aqiqah for every miscarriage, whether male or female, in which life was breathed, as is stated earlier.

(Part No. 7; Page No. 280)

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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**The second question of Fatwa no. 18943**

**Q 2: My brother died, and when we were about to offer the Janazah (Funeral) Prayer on his behalf, one of the attendants asked me to lead the Janazah Prayer! What is your opinion on this, knowing that there were other attendants more qualified to lead the Prayer. Another two questions run as follows: Is it permissible to offer Janazah Prayer for the same deceased more than once? And is it permissible to offer Janazah Prayer for the deceased after burial?**

**A 2: First,** it is permissible for you to lead the Janazah Prayer of your deceased brother, even if other more qualified people to lead the Prayer are there, except if your brother had left a will requesting that another person lead it.

**Second,** repeating the same Janazah Prayer by the person who offered it is impermissible, but if a person offers it and then enters another Masjid (mosque) or cemetery and finds a Janazah Prayer for the same deceased, they may pray it again to win more Thawab (reward from Allah) for themselves and for the deceased. However, if a person did not attend the Prayer, it is Mustahab (desirable) for them to offer it for the deceased, even if in the cemetery, whether before or after the burial. This ruling is supported by the Hadith related on the authority of Abu Hurayrah (may Allah be pleased with him) that ﴾A black woman who used to care for the Masjid died, and people offered Janazah Prayer for her at night. However, the Prophet (peace be upon him) did not hear the news of her death, and later when he was informed of it he said: "Why did you not inform me of her death!" (It seemed as if people [Abu Hurayrah says] had underestimated the matter).



Hence, the Prophet (peace be upon him) asked them about the place of her grave, and offered Janazah Prayer for her.﴿ (Agreed upon by Al-Bukhari and Muslim)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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**The third question of Fatwa no. 19504**

**Q 3: What is the ruling on washing, shrouding, offering the Janazah (Funeral) Prayer and burial of a woman who dies while married to a non-Muslim?**

**A 3:** First: It is impermissible for a Muslim woman to marry a non-Muslim. In this regard, Allah (Exalted be He) stated: ﴿And give not (your daughters) in marriage to Al-Mushrikûn till they believe (in Allâh Alone)﴾ He (Glorified be He) also stated: ﴿then if you ascertain that they are true believers, send them not back to the disbelievers. They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them.﴾ Moreover, a woman who embraces Islam while married to a non-Muslim has to immediately separate from him.

**Second:** A Muslim woman who dies while married to a non-Muslim must be washed and shrouded, Janazah Prayer must be offered for her, and she must be buried in a Muslim cemetery.

(Part No. 7; Page No. 282)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

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| Bakr Abu Zayd | Salih Al-Fawzan | \`Abdul-\`Aziz Al Al-Shaykh | \`Abdul-\`Aziz ibn \`Abdullah ibn Baz |

Fatwa no. 14292

**All praise be to Allah Alone, and peace and blessings be upon the Last of the prophets. To proceed:**

**The Permanent Committee for Scholarly Research and Ifta' has reviewed the question submitted to His Eminence, the Grand Mufty, by the Head of the High Court in Jeddah, and referred to the Committee by the Secretariat General of the Council of Senior Scholars. The question for His Eminence reads as follows:**

**Attached is the letter from the Assistant Deputy of Municipal Affairs in Jeddah, no. 406, dated 7/10/1411A.H., in which he inquires about the proper Shar`y (Islamically lawful) method of preparing for mass burial of the dead in cases of emergencies. Given that the matter is very important, I have sought the answer and guidance from Your Eminence. Kindly benefit us. We ask Allah to maintain the safety of our countries and of all Muslim countries. We also ask Allah to prolong your life, help you do righteous deeds, and grant you success. May Allah safeguard you.**

Having studied the Fatwa request, the Committee answered that it is Mashru` (Islamically prescribed) that



every dead person be buried in a hole, as is the Muslim practice, following the guidance of the Prophet (peace be upon him). However, in critical circumstances, such as during wartime or epidemics, or in situations where there is a huge death toll and it is difficult to dig a separate grave for each one of the dead, it is permissible to bury more than one person in one grave out of necessity. It was authentically reported that the Prophet (peace be upon him) buried two or three of the people killed in the Battle of Uhud in one grave, placing the one who had memorized the greatest amount of Qur'an in the direction of Qiblah (Ka`bah-direction faced in Prayer). It was reported in the Musnad (Hadith compilation) and Sunan (Hadith compilations classified by jurisprudential themes) ﴾that the Ansar (Helpers, inhabitants of Madinah who supported the Prophet, may Allah be pleased with them) came to the Messenger of Allah (peace be upon him) on the Day of Uhud and said: "We have been afflicted with wounds and fatigue. What do you command us to do?" He (peace be upon him) said: "Dig graves, make them wide, bury two or three in a single grave, and put first the one who learnt the Qur'an most".﴿ Al-Tirmidhy said: "It is Hasan Sahih (a Hadith that stands at a higher level than a mere Hasan Hadith, but at a bit lower level than Sahih)."

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

**Permanent Committee for Scholarly Research and Ifta'**

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| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 17966**

**Q: On Friday, 15/3/1416 A.H., one of our relatives was buried in the cemetery of Al-Ta'if, which is adjacent to the Masjid (mosque) of Ibn `Abbas (may Allah be pleased with him). We noticed that the graves there - 2 meters long, 70 centimeters wide, and 1.2 meters high - are hollows inside the earth and are built with bricks.**



**My question is: What is the opinion of Your Eminence concerning these graves, given that they do not have Lahd (a crevice on the side of a grave toward the direction faced for Prayer)? The cemetery in question is small and very old. Wondering how such graves, which are relatively large, accommodate a large number of dead persons buried over many years, we have been informed by three workers there that approximately two years after a person is buried, their bones are collected and reburied in a hole in the same grave, which is leveled anew so that another dead person can be buried in it. The workers find this method much easier than digging anew and building with bricks.**

**A:** It is obligatory to bury each dead person in a single grave with a Lahd, which is to be covered with a brick, or the like. It is not permissible to bury a group of dead persons in one grave unless it is too difficult to bury each person separately, due to having a huge number of deaths resulting from emergency circumstances, such as an epidemic, genocide, etc. In this case, two or three persons may be buried in one grave, with the more practicing Muslim of them being placed closest to the Qiblah (Ka`bah-direction faced in Prayer). This is what the Prophet (peace be upon him) did with the deaths of Uhud. As for exhuming graves sometime after the dead has been buried, collecting the remains in one side of the grave, and then using the grave to bury another dead person, this act is not permissible at all.



May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

**Permanent Committee for Scholarly Research and Ifta'**

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**Fatwa no. 18707**

**Q: Singapore is a small country with a very limited area that is used mostly for establishing buildings and factories. Therefore, the Singaporean government encourages citizens to burn the dead. However, this does not apply to Muslims since they must bury their dead.**

**The government is now reconsidering the limited area of the Muslim cemetery in Singapore in the long run. In this regard, the government would like to know more about the possibility of frequent use of the grounds for burial and about the traditions and Sunan (actions following the example of the Prophet) regarding the burial process.**

**A:** According to the Shari`ah (Islamic law), the basic principle in this regard is that a Muslim should be buried in an independent grave if possible, in the sense that no one else who dies simultaneously or subsequently should be buried with them. Another basic principle is that it is impermissible to disinter the bodies from multiple graves to put them in a mass tomb.

If this is unfeasible due to limited space or to the considerable difficulty in burying each dead person independently, because of increasing death rates as a result of plagues, mass murders or the like, it is then permissible to bury more than one dead body in one grave.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

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The first question of Fatwa no. 16649

**Q 1: We live on agricultural land and when we dig even ten centimeters for a grave, the soil becomes clayey and wet. Then, when we dig deep, water comes out. Therefore, we decided to build graves above ground, place dead people therein and then seal them. And as more than one body are put into the grave, we put nothing over bodies already interred bodies. What is the ruling on this practice? Besides, at the time of building the graves we used to pray to the direction of the Qiblah (Ka`bah-direction faced in Prayer) based on our inference (to detect its direction). Later on, we used a compass to discover the right direction, and built a Masjid (mosque), but we found out that the graves are built to the direction of the Qiblah and when the deceased person was placed on their right side in the grave, their faces would not be set to the direction of the Qiblah. Rather, their faces are directed eastward, knowing that their faces can be turned to the direction of the Qiblah if we lay them on their backs with their heads slightly raised. What should we do? Also, it is worth mentioning that in this way the deceased will be interred with its legs being entered into the grave before the head. As such, what is the ruling on those who had been buried in the first manner?**

**A 1:** It is obligatory regarding this matter is to place the deceased in secure graves (without degradation), and then cover them as best as possible. Here, it is only commendable to direct their bodies to the direction of the Qiblah; so, there is no problem if there is a slight deflection from it. Finally, the bodies of the deceased persons who had been buried with their

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faces turned aside from the exact direction of the Qiblah should not be shifted.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

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Fatwa no. 20372

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.

The Permanent Committee for Scholarly Research and Ifta' has examined the Fatwa request submitted to His Eminence the General Mufti by His Excellency the Secretary of Riyadh. The request was referred to the Committee by the Secretariat General of the Council of Senior Scholars under no. 2280, dated 26/3/1419 A.H. His Excellency requested considering the suggestion submitted to him by Eng. A. A. S. to the effect of replacing sun-dried bricks put on the Lahd (a crevice on the side of a grave facing the direction faced for Prayer) with earthen bricks that resist moisture and water so that the grave will not collapse over the dead due to rainfall. Following is a statement of this suggestion:

Your Excellency the Secretary of Riyadh, As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!) In reference to:1- The collapses that took place in Al-Nasim cemetery during the last rain season due to rainfall that continued for so long causing the cave-in of more than half of the new graves in



the cemetery. This occurred in more than six thousand graves, which proves the impracticality of the recent burial method.2- In reference to Mr. M. R.'s statement on the issue of proposing suggestions to solve the problem, the following is my suggestion. Through examining the location at that time, it was found that the collapses were caused either by the moisture's access to the sun-dried bricks put on the side of graves, or by the collapse of both the sun-dried bricks and the Lahd simultaneously. As it is totally unacceptable to have graves collapse on the remains of relatives and loved ones, there are alternatives that may solve the problem and safeguard the honorable status of the dead. Earthen bricks, that are actually made of earth too will allow us to do without sun-dried bricks and make burial easier. In this regard, it should be born in mind that many areas contain noncohesive and sometimes completely sandy soil, which obliges people to build underground rooms. In fact, earthen bricks can meet these requirements. An earthen unit is quarter-cylinder shaped with a radius of 50 cm and is 2 cm thick surrounding the body from both sides and from above. Regarding sandy areas, an earthen unit should be half-cylinder with a radius of 60 cm surrounding the body from both sides and from above. (Please see the attached chart). Based on this design, earthen bricks have the following advantages:

1- They do not collapse if hit by moisture.

2- They protect the dead body against the collapse of the Lahd, as they encircle the body from above.



3- They protect the graves against being disinterred by wandering animals.

**4- They allow widening the opening of the Lahd, which makes placing the body easier.**

**5- The grave will need no more than four units instead of the eight of currently used sun-dried bricks, and they do not require a great amount of mud to plug up openings and thus they make the burial faster.**

**6- They do not corrode regardless of the passing of time, which makes it possible to move the grave in future, if need be. If this meets your approval, could you please refer it to the respected scholars bearing in mind that we are ready to build actual samples. Best regards.**

Having examined the Fatwa request, the Committee gave the answer that the Sunnah (action following the example of the Prophet) is to plug up the Lahd with sun-dried bricks made of strong pure clay. This has been the practice followed by Muslims since the generation of the Sahabah (Companions of the Prophet; may Allah be pleased with them all) and subsequent Salaf (righteous predecessors) generations up till now. Moreover, the Sahabah (may Allah be pleased with them all) did the same with the grave of the Prophet (peace be upon him). To this effect, it is authentically narrated that they, out of unanimous agreement, made a Lahd for him and set up nine sun-dried bricks over it. Therefore, Sa'd ibn Abi Waqqas (may Allah be pleased with him) was reported to have said during his last illness: ﴿Make a Lahd for me in the side of the grave and set up bricks over me as was done with the Messenger of Allah (peace be upon him).﴾ (Related by Imam Muslim in his Sahih [Authentic Hadith Book]). Therefore, Ibn Qudamah said in his book "Al-Mughny", "We have stated that (covering the Lahd with) sun-dried bricks or mat is Mustahab (desirable)". Moreover, Al-Khallal said,



"Abu `Abdullah, i.e. Imam Ahmad (may Allah be merciful to him), preferred using sun-dried bricks. In any case, he considered it Makruh (reprehensible) to use wood. In fact, most narrations from Abu `Abdullah recommend the use of sun-dried bricks giving it priority over wood based on the preceding quote from Sa`d. In addition, Ibrahim Al-Nakh`i said that they (the Salaf) preferred using sun-dried bricks. Accordingly, it is preferable to keep the Lahd plugged up with sun-dried bricks following the example of the Sahabah (may Allah be pleased with them all) and subsequent Salaf generations. Bearing in mind that the Sahabah did so with regard to the Prophet's grave, it goes without saying that Allah chooses for His Prophet only the best. Also, sun-dried bricks are cheaper, easily manufactured and available at all times. With regard to the fact that some graves collapsed, this was due to either the low level of the grave site and consequently bad flood drainage or to defects in the very soil from which the bricks were made. No doubt, if sun-dried bricks are made carefully of a fine, solid and pure clay (that does not contain sand), they will be highly resistant to soil erosion, especially if mixed with materials causing it to be stronger and cohesive, such as straw or the like. Muslims have continued to apply this method, and their graves have remained intact one century after another up till now. As for suggesting using earthen bricks to cover the Lahd, it runs counter to the Sunnah applied by the Sahabah and the practice followed by subsequent Salaf generations. Therefore, claiming that earthen bricks may not corrode should not be taken for granted. For, actual facts tell us



that they easily break and split if exposed to heavy weight pressure. They are also different from sun-dried bricks in that they are costly and are at times not easily attainable.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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**The second question of Fatwa no. 18449**

**Q 2: In Al-Harth province, in Jizan area, we bury the dead by scattering earth directly over the body without making a barrier between the Lahd (crevice on the side of a grave facing the direction for Prayer) and the grave. Is this correct? We asked one of the people who lead Prayers and supervise burials, and he replied that these measures are correct. We are in dire need for the correct ruling. May Allah bless you!**

**A 2:** It is impermissible to scatter dust over the body of a dead person without placing him in a Lahd and the like and sealing the body inside with bricks, stones and the like, except when necessary.

May Allah grant you success! May peace be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

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| Bakr Abu Zayd | Salih ibn Fawzan Al-Fawzan | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 18527**

**Q: Some of the residents of Al-Saqa` village in Biljirshy donated a sum of money for the building of graves, and they were thus built as follows: A big hole was dug in firm clayey soil which was then partitioned into several graves by erecting four walls of red bricks for each grave. After leveling the land, a casting of cement and iron was poured over them and an opening was made from the side where the body of a deceased was to be entered. Up until today, the graves are still unused. So, what is the ruling regarding them; is it permissible to bury the dead in these graves or are we to demolish them and restore them to their former state? Please note that we used to dig graves in that solid clayey soil and make Lahd (a crevice on the side of a grave facing the direction faced for prayer), and cover it with bricks and mud and finally dust. We hope that you guide us to that you deem best.**

**A:** If the case is indeed as is mentioned in the question; that the land is firm and valid for digging and burying with no need for building, then you must make the graves as you formerly used to do by digging individual graves with separate Lahds since this is what conforms to the Sunnah (action following the example of the Prophet).

May Allah grant you success! May peace be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

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| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The third question of Fatwa no. 16386**

**Q 3: If I received a stranger in my house and he died therein, do I have to bury him?**

**A 3:** It is obligatory for the Muslim to bury his Muslim fellow if the latter dies and there is none else to take care of his burial process from among his relatives, after washing him and putting him in the burial shroud, because this is a collective obligation.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

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| Bakr Abu Zayd | \`Abdul-\`Aziz Al Al-Shaykh | \`Abdullah ibn Ghudayyan | Salih Al-Fawzan | \`Abdul-Razzaq \`Afify | \`Abdul-\`Aziz ibn \`Abdullah ibn Baz |

**The second question of Fatwa no. 16796**

**Q 2: Are there certain times that are Mustahab (desirable) for burying the dead? Do these times correspond to the times of the daily prayers?**

**A 2:** It is permissible to bury the dead at any time other than the three specific times during which burying is forbidden, which are: the time when the sun emerges and rises, when the sun is in the middle of the sky and until the afternoon, and just before the sun sets.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

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| Bakr Abu Zayd | \`Abdul-\`Aziz Al Al-Shaykh | Salih Al-Fawzan | \`Abdullah ibn Ghudayyan | \`Abdul-\`Aziz ibn \`Abdullah ibn Baz |

**The third question of Fatwa no. 16658**

**Q 3: Is it permissible that a Lahd (a crevice on the side of a grave facing the direction faced for Prayer) be made from casting with steel, and is it permissible to use bricks?**

**A 3:** It is permissible to fortify the Lahd with the usual building materials if it is feared that it may cave in over the deceased.

May Allah grant you success! May peace be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

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**The first question of Fatwa no. 17777**

**Q 1: What is the ruling on revealing the face of the dead person after putting him in his grave? If this is impermissible, then what is the evidence that supports it?**

**A 1:** The face of the dead person should not be revealed after putting him in his grave because there is no evidence that supports this act and there is no need for it either.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

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| Bakr Abu Zayd | `Abdul-`Aziz Al Al-Shaykh | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah ibn Baz |

Fatwa no. 20158

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.

(Part No. 7; Page No. 295)

The Permanent Committee for Scholarly Research and Ifta' has reviewed the letter submitted to His Eminence the Grand Mufty by His Eminence the head of the Municipality of Turayf Governorate under no. 2669 on 23/11/1418 A.H. The letter has been submitted to the Committee by the Secretariat General of the Council of Senior Scholars under no. 7196 on 30/11/1418 A.H. The head of the Municipality asked for the legal ruling on using bitumen in building the Shaq (a rectangular hole in the bottom of a grave in which the body is buried); he namely said in his letter:

With reference to the note of His Eminence the Judge of Turayf Court no. 1235 dated 10/11/1418 A.H. which is based on our letter no. 2516 dated 04/11/1418 A.H. regarding the legal ruling on using bitumen in building the Shaq in graves. His Eminence has recommended that we ask the Permanent Committee for Scholarly Research and Ifta' in Riyadh about this legal ruling.

Accordingly, we would like Your Eminence to give us a legal ruling on whether it is permissible to do this, as it is difficult in some places to make Lahd (a crevice on the side of a grave facing the direction faced for Prayer) of mud bricks because of the non-coherence of mud. Due to mud's fast breakability, the difficulty of transferring it from one place to another and the impossibility of storing and protecting it from weather conditions gives us the problem.

The letter from the head of the Municipality has been referred to His Eminence the Judge of Turayf Court as per letter no. 5568/2 dated 01/12/1418 A.H. to form a committee consisting of members from the Court. The said governorate, the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV) will examine

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the said graves and prepare a detailed report about them. The answer was given as per letter no. 39 on 07/01/1419 A.H., attached with a report from the Committee which examined the site of the graveyard. The report states:

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets. On Wednesday, 03/01/1419 A.H., based on the letter sent by His Eminence the Judge of Turayf Court under no. 1420 on 22/12/1418 A.H. His letter is based on the letter sent by the Grand Mufty of the Kingdom of Saudi Arabia, the Chairman of Council of Senior Scholars and the Departments of Scholarly Research and Ifta' under no. 25568 on 01/12/1418 A. H. It concerns forming a Committee consisted of members from the governorate, the court, the CPVPV and the Municipality of Turayf to prepare a report clarifying the causes why it is not possible to make Lahds for some graves and why the mud bricks are not coherent, etc. A meeting was held by the said Committee which consists of:

**1- Fahd ibn `Ashwy Al-`Anzy, the representative of the governorate.**

**2- Humaydan ibn `Aly Al-`Anzy, the representative of the Court.**

**3- Muhammad ibn Matar Al-Hazimy, the representative of CPVPV.**

**4- Jabir Al-Adham Al-Ruwayly, the representative of the Municipality.**

**The members of the Committee went to the graveyard located in the northern district of the governorate and the committee found the following:**

**First, we do not see a thing that prevents making Lahds.**



**Second, the non-coherence of mud bricks is attributed to two reasons, these are:**

**1- The little amount of straw in mud bricks;**

**2. The smallness of the brick blocks.**

**We recommend putting these two reasons into account on making mud bricks in the future.**

**Third, we see that in case of the incapability of making Lahds or using mud bricks in building in the future, it is permissible to use bitumen in building Shaq in graves.**

**Accordingly, the minutes of this meeting has been written down. May peace and blessings be upon our Prophet Muhammad, his family and Companions.**

After the [Permanent] Committee studied the question in hand, it issued this fatwa to the effect that so long as it is possible to make Lahds in graves according to what has been mentioned in the report above, they should be made, because this is the preferable in this concern. As for the breakage of mud bricks, this can be treated by choosing a good type of clay and mixing it and with straw so that the blocks will be strong and coherent. A solid land for burial should also be chosen to be used as a graveyard.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The fourth question of Fatwa no. 17880

**Q 4: How should the dead be buried: The Maliki scholars believe that the dead person should be led from the front after putting him on the dust of the Lahd (a crevice on the side of a grave facing the direction faced for Prayer). They also believe it is permissible to lead him from any**



**direction, whether from the front, right or left. On the other hand, the Hanbali scholars believe it impermissible to lead the dead person from any direction other than the right side because that was what the Prophet (peace be upon him) did.**

**Moreover, the Maliki scholars put the dust of the Lahd over the grave after filling it with dust, whereas the Hanbali scholars believe this to be a Bid`ah (innovation in religion).**

**The Maliki scholars also take three handfuls of dust from the front and put it in the grave while reciting certain Ayahs (Qur'anic verses), like Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), before putting the dust on the dead person. However, the Hanbali scholars believe this to be a Bid`ah.**

**In addition, the Maliki scholars make Du`a' (supplication) for the dead person while the callers are raising their hands. After leaving the grave, they make Du`a' for the dead again while raising their hands. The Hanbali scholars, however, see this as a Bid`ah.**

**On the seventh day, the Maliki scholars hold a gathering for the sake of the dead person to recite the Qur'an and give Sadaqah (voluntary charity) by the dead person's family. They believe this to be obligatory and they specify the seventh day for it, whereas the Hanbali scholars believe this to be a groundless Bid`ah.**

**A 4:** The dead person should be led to his grave from any direction that is easy to lead him from. It is better to lead him from the front of the grave because of the Hadith that is mentioned in this regard. The corpse should be placed in the Lahd on his right side facing the Qiblah (Ka`bah-direction faced in Prayer). The Lahd should then be blocked with bricks or the like, and then the dust should be heaped on it and should be raised above the ground level by



one hand span, as is reported in the Sunnah from the Prophet (peace be upon him). In this way, there will be a mark indicating the existence of a grave and thus it will not be treated improperly. Nothing of the Qur'an should be recited at the time of the dead person's burial as this is a Bid`ah, since it is not reported from the Prophet (peace be upon him).

It is Mustahab (desirable) to stand by the grave dead after their burial to make Du`a' for them and ask Allah to forgive them and make them firm. This is authentically reported from the Prophet (peace be upon him). It is impermissible, however, to hold a gathering after one's death to recite the Qur'an and give Sadaqahs on behalf of the dead person. What is permissible is to make Du`a' for the dead person and give charity on their behalf without holding any gathering or specifying any time for this. For, this is considered a Bid`ah since nothing of the sort is reported from the Prophet (peace be upon

him). It is obligatory for the Muslims, in general, and the scholars, in particular, to derive the rulings from the Qur'an and the Sunnah, and not from the Madh-habs (School of Jurisprudence), because Allah (Exalted be He) says: ﴾But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.﴿ Allah (Glorified be He) also says: ﴾And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).﴿ Again, He (Exalted be He) says: ﴾(And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.﴿ As for common Muslims, they should ask



scholars about what is difficult for them to understand, and scholars, in turn, should give them Fatwa (legal opinion issued by a qualified Muslim scholar) according to the Qur'an and Sunnah, applying the previously mentioned Ayahs and the Hadiths where the Prophet (peace be upon him) said: ﴾Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah ...﴿ The Prophet (peace be upon him) said as well: ﴾'My entire Ummah will enter Paradise except the one who refuses'. Then it was said, 'O Messenger of Allah, who will refuse?' He said, 'Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses'﴿ There are many other Ayahs and Hadiths in this regard.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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**The first, third, fourth, fifth, sixth, eighth and twelfth questions of Fatwa no. 17883**

**Q 1: What is the ruling of the Shari`ah (Islamic law) on putting a dead person, after being shrouded, in a coffin and then in the grave?**

**A 1:** The Sunnah (action following the example of the Prophet) is not to bury the dead person in a coffin, because neither the Prophet (peace be upon him) nor the Companions after him did that. However, what is prescribed is to wrap the dead person in three white garments and put him in a Lahd (a crevice on the side of a grave facing the direction faced for Prayer) in his grave.

**Q 3: What is the ruling of the Shari`ah on burying spouses in one grave if they died together?**

**A 3:** Burying spouses in one grave is impermissible except when

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needed like in a case where there are many dead people because of a disease, battle or the like. In such a case, it is permissible to bury two, three or more in one pit as the Prophet (peace be upon him) did with those who were killed in the Battle of Uhud.

**Q 4: What is the ruling of the Shari`ah on digging up the wife's grave to bury her husband beside her if he requested that in his will? What are the cases in which the Shari`ah permits digging out a grave?**

**A 4:** It is impermissible to dig out the wife's grave for the sake of burying her beside her husband even if he requested that in his will.

**Q 5: What is the evidence from the Qur'an and Sunnah that the dead hear the noise made by the shoes of those attending the funeral when walking away and that they can see those who visit them? If that is the case, what are the preferable times for visiting the graves, especially the times when the dead can see those who visit them?**

**A 5:** It was authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that the dead person hears the noise made by the shoes of those attending his funeral after burying him when they are leaving. It was reported from Anas (may Allah be pleased with him) that the Prophet (peace be upon him) said: (When one is put in his grave and his friends leave him, and indeed he can hear the sound of their shoes when leaving, two angels come to him and sit him down. They say to him: "What did you used to say about that man (Muhammad (peace be upon him))?" As for the believer, he will say: "I testify that he is the slave of Allah and His Messenger." It will be said to him: "Look at your seat in Hell-fire,

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Allah has replaced it for you with a seat in Paradise and he will see both of them.") Qatadah said: He mentioned that his grave is then widened for him, then he returned to the Hadith of Anas and said: (Whereas the hypocrite and the disbeliever will be asked: "What did you used to say about this man?" He will reply: "I don't know; I used to say what the people used to say." So they will say to him: "Neither did you know nor did you take the guidance (by reciting the Qur'an)." Then he will be

hit with iron hammers once, that he will send a cry so loud that everything near him will hear it, except the Jinn and human beings.)

There is no text in the Shari`ah indicating a specific time for visiting the dead. Rather, the Prophet's (peace be upon him) command of visiting the graves for the sake of remembering death and deriving a lesson is general. He (peace be upon him) said: (I forbade you before from visiting the graves, but now you may visit them for they remind you of the Hereafter.)

As far as we know, there is no text reported from the Prophet (peace be upon him) indicating that the dead can see those who visit them. This, in principle, does not exist since there is no supporting evidence. Moreover, the dead cannot hear what the living say in principle unless there is specific proof of that like the Hadith of Anas that was mentioned previously. Allah (Glorified and Exalted be He) says: (but you cannot make hear those who are in graves.) He (Glorified be He) also says: (Verily, you cannot make the dead to hear (i.e. benefit them and similarly the disbelievers).)

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**Q 6: What is the evidence from Allah's Book and the Sunnah of His Prophet Muhammad (peace and blessings of Allah be upon him) regarding the permissibility of a husband washing the body of his deceased wife or vice versa?**

**A 6:** It is permissible for each of the spouses to wash the body of the other upon his/her death.

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This is based on the following: 1) It was recorded by Imam Malik in his Al-Mutta' that Abu Bakr (may Allah be pleased with him) made a will that upon his death he should be washed by his wife Asma'; 2) It was recorded by Imam Ahmad on the authority of `Aishah (may Allah be pleased with her) that she said: "If I had known beforehand about my affair what I found out later, none would have washed Allah's Messenger except his wives." 3) Ibn Al-Mundhir narrated that `Aly (may Allah be pleased with him) washed his wife Fatimah (may Allah be pleased with her); 4) Sa`id narrated that both Jabir and `Abdur-Rahman ibn Al-Aswad asked their wives to wash them upon their death; 5) The Prophet Muhammad (peace and blessings of Allah be upon him) said to `Aishah (may Allah be pleased with her): ("If you were to die before me, I would wash you...") (Recorded by Ahmad and Ibn Majah and was ranked as a Sahih (authentic) Hadith by Ibn Hibban.

**Q 8: Upon leaving the body, does the soul of man ascend to heaven? In other words, where does the soul reside after leaving one's body?**

**Also, is it the soul that is punished alone, or is it to be returned to one's body so that a sinner may be punished both physically and spiritually?**

**Does the punishment in the grave continue until the Last Day, or is the punishment in the Barzakh (period between death and the Resurrection) temporary, thereafter the sinner is to be left without punishment until meeting his final reckoning on the Day of Resurrection? Is it that whenever Allah wills to punish him, He returns his soul into his body so that he is punished in his grave?**

**What are the type of sins for which one is punished in his grave? If one is punished in his grave for a certain sin one committed in the worldly life, will he be punished again on the Last Day for the same sin,**

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**or does the punishment he received in his grave lighten the punishment he deserves on the Last Day? Please explain the truth of these matters for us. May Allah grant you success!**

**In summary, my question centers on the abode of the soul after one's death? What is the place wherein the souls settle? What are the evidences from the Qur'an and the Sunnah proving that there is punishment in the grave and explaining its manner? Please explicate this matter for us in as much detail as possible, may Allah reward you. people are so anxious to know the answer of the question about one's resting in the grave and the settlement of the soul in the Barzakh.**

**They always wonder: Is it that once the soul leaves the body, one is subject to being**

**questioned by the angels even if he is not buried in a grave, or does his questioning only commences after burial? I ask this question since one may die alone in a desert without there being anyone to shroud and bury him, or perhaps a person may fall a prey to wild animals like lions and tigers, etc, or one may drown in the sea and fall prey to the whales, or one may burn and become ashes? How are these people, who meet such a death, to be questioned and punished? Or are they neither questioned nor punished?**

**Many times, we hear that a light or fire came out from such-and-such grave. Sometimes some people say: We heard the person buried in such-and-such grave crying out due to the severity of his punishment. This is according to their interpretation of the incident. What is the reality of all this in the light of Shari`ah (Islamic law)? Please explain the truth of this matter for us. May Allah grant you success!**



**A 8:** Upon leaving the body, the soul of a believer ascends to heaven and the most elect of each heaven will then see him to the next heaven, until the soul is brought to the seventh heaven, where Allah (Exalted be He) will command the angels: ❨"Send it back to earth, for I have created it from earth, and into it the soul shall be returned, and from the earth I shall bring out all souls once again." The soul will then be joined with its body, and two angels will come to man, sit him up and ask him: "Who is your Lord?" He will say: "Allah is my Lord." They will ask him: "What is your religion" He will say: "My religion is Islam." They will ask him: "What do you say about this man (Prophet Muhammad) who was sent to you?" He will say: "He is the Messenger of Allah." They will ask him: "And what proof do you have for it?" He will say? "I read the Book of Allah (the Holy Qur'an), and had faith and belief in him." Then, a caller (in Allah's name) will herald from heaven: "My servant has said the truth. Therefore, furnish his grave from the furnishing of Paradise, and let him wear from (the clothes of) Paradise, and open a door for him to Paradise." So he is given from the tranquillity and fragrance of Paradise, and his grave will be expanded for him as far as his sight can reach.

Then, a man, with a handsome face and handsome clothes and whose scent is pleasant, will attend him, saying: "Rejoice in the glad tidings with that which pleases you. This is the Day which you were promised." The dead will then ask: "Who are you; for yours is the face that heralds the good news?" The visitor will reply: "I am your good deeds." He will say: "O Lord! Hasten with the commencement of the Hour, so I can return to my family and my wealth."

As for the disbeliever, his soul ascends to the heavens whose gates will be closed before it and it will be returned to the earth. His soul will be returned back to his body, and two angels will come to him, sit him up and ask him: "Who is your Lord?" He will say: "Oh, oh! I do not know." They will ask him: "What is your religion?" and he will say: "Oh, oh! I do not know." They will ask him: "What do you say about this man (Prophet Muhammad) who was sent to you?" He will say: "Oh, oh, I do not know!" A caller (in Allah's name) will herald from heaven: "My servant has lied, so furnish his grave with



the furnishing of the Fire and open a door for him to the Fire." He will find its heat and fierce hot wind. And his grave will be tightened to him, until his bones crush each other. Then, a man with a dreadful face, wearing dreadful clothes and with a disgusting smell emitting from him will attend him, saying: "Receive the glad tidings with that which will displease you! This is the Day that you were promised." The dead will then ask: "And who are you, for yours is the face that brings about evil?" He will say: "I am your evil deeds." He will therefore cry out: "O, my Lord! Do not commence the Hour!"❩ (Recorded by Imam Ahmad, Abu Dawud, Al-Nasa'i as well as others).

It was authentically reported from the Prophet Muhammad (peace and blessings of Allah be upon

him) that the souls of the believers wander wherever they wish in Paradise in the form of birds that rest on the trees of Paradise until they return to their bodies on the Last Day. As for the souls of the martyrs, they live in the bodies of green birds who wander wherever they wish in Paradise and then return to their nests in chandeliers beneath the Throne.

With regard to the punishment and blessings in one's grave, this is true as proven by the Hadith mentioned above as well as other Sahih (authentic) Hadiths. About the people of Pharaoh, Allah (Most Exalted be He) says: ﴾The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh) people to enter the severest torment!"﴿

The Prophet Muhammad (peace and blessings of Allah be upon him) ordered that after Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer) Muslims should seek Allah's refuge from the punishment in the grave, where he (peace and blessings of Allah be upon him) said: ﴾When one of you utters tashahhud (in prayer) he should seek refuge with Allah from four (trials) and should thus implore Allah saying: "O Allah! I seek refuge with You from the torment of the Hell, from the torment of the grave, from the trial of life



and death and from the evil of the trial of Al-Masih-ul-Dajjal (the Antichrist)."﴿ The punishment and blessings in the grave affect both the soul and body.

**Q 12: Is it an act of Sunnah that the pubic hair of a deceased person should be removed, whether it is a man or a woman, and should the same thing be done with their armpit hair? Or is it not permissible to remove this hair, even if it might be thick and dense, and so it should be left. I ask this question since I heard that it is a custom to shave the hair existing in the mentioned places of the body of the deceased. Please explain the truth of this matter for us. May Allah grant you success!**

**A 12:** It is obligatory to cover the `Awrah (private parts of the body that must be covered in public) of human beings, whether they are alive or dead, male or female. It is not permissible to shave the pubic hair of a deceased person, since this requires uncovering their `Awrah, with no need for this. It is also not permissible to pluck the hair of a deceased's armpit, since there is no proof on this.

May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet Muhammad and his family and his Companions!

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Fatwa no. 18666

**Q: It has become common in our country that upon the completion of the burial of a deceased person, people would not stand around the grave supplicating to Allah to keep him steadfast, as stated in the Sunnah (whatever is reported from the Prophet). Rather, they supplicate to Allah for him while standing far away from the grave. What is the ruling of our wise Shari`ah (Islamic law) on this phenomenon?**

**Is it permissible to walk through the graves while wearing sandals or shoes, knowing that**



**the graves are dug into the earth without a Lahd (a crevice on the side of a grave facing the direction faced for Prayer)? Is it permissible to follow the funeral wherein people commit some Bid`ahs (innovations in religion), such as raising the grave three spans or more above the ground? If a fetus, who is about eight months old, dies in his mother's womb, should Janazah (Funeral) Prayer be offered over him, and should he be washed and have all the other ceremonies done for adult Muslims?**

**A:** The Sunnah is that upon burying a Muslim deceased, Muslims should stand by his grave supplicating to Allah to forgive him and keep him steadfast when he is questioned, as recorded in the Sahih (authentic) Sunnah of the Prophet (peace be upon him). It is not permissible to follow the funeral wherein people commit Bid`ahs unless one can remove or forbid the Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). As for a stillborn baby, if he has completed four months or more, he is to be washed, wrapped in a shroud, and buried in the graveyard.

May Allah grant us success! May Allah's peace and blessings be upon our Prophet Muhammad and his family and Companions!

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**The eighth question of Fatwa no. 18805**

**Q 8: What is the ruling on burying the dead at nightfall?**

**A:** It is not permissible to bury the dead at sunrise, sunset or when the sun reaches its meridian. `Uqbah ibn `Amir (may Allah be pleased with him) stated: (There are three hours during which the Messenger of Allah (peace be upon him) forbade us to pray or bury our dead: When the sun begins to rise until it is fully up, when the sun is at its height at midday until it passes the meridian, and when the sun inclines to setting until



it sets.) (Related by Muslim)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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**First question of Fatwa no. 19186**

**Q 1: In our country, graves are designed in such a way that their length, not width, is in the direction of the Qiblah (Ka`bah-direction faced in Prayer), meaning that when the deceased are placed in them, their feet are in the direction of the Qiblah. The people claim that when the dead are questioned, the two angels will sit them up, so that their faces will be in the direction of the Qiblah. Guide us, may Allah reward you with the best, whether this way of burying is correct or not, as it is in contradiction with the way followed in the Kingdom of Saudi Arabia. If this is not permissible, what should we do, as all graves are designed in this manner?**

**A:** According to the Shari`ah (Islamic law), the deceased is to be placed in the grave on their right side and the head is in the direction of the Qiblah, for this is what was authentically reported from the Prophet (peace be upon him). Therefore, whatever contradicts this way is not Mashru` (Islamically permissible) and hence should be given up.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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**Fatwa no. 17912**

**Q: The municipality has resolved to replace the mud bricks of the graves with cement blocks, because they have been damaged by rain and sun and are spoiled while being transferred. As for cement, it is better and more useful. We hope you will guide us concerning the permissibility of using cement instead of mud bricks.**

**A:** It is better to use mud bricks in building graves, for this is what was done by Muslims, as they hated using tiles and whatever is made by fire. Accordingly, it is better to continue using mud bricks and not to replace them with cement.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20274

**Q: Some Muslims are puzzled about using bricks of iron and cement to close a grave after burial. They see it reprehensible because these bricks are baked in kilns. I have searched in relevant books for evidence that supports this reprehensibility, but in vain. Therefore, I hope Your Eminence will tell us the ruling on the use of bricks of iron and cement in closing a grave, and whether it is permissible to keep on using it**

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**because it is easier for people or should they use adobes to close a grave instead? Take into account that this is the undertakers' business.**

A: If there are available strong adobes, it will take priority over the cement bricks in closing a Lahd (a crevice on the side of a grave facing the direction faced for Prayer). However, one may use cement bricks when adobes are unavailable or unaffordable because there is no proof that prohibits the use of cement bricks.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20309

**Q 1: A woman gave birth to baby who died when it was six months old. It was buried beside a farm under a sandy mountain, but two years later a flood swept him away; is she sinful for this?**

**A:** It is obligatory to bury the dead in solid ground to avoid floods and preserve their remains. Loose land is an unsuitable place for burying the baby, as you make it liable to be swept away by floods. However, if you can find any of its bones and remains, they should be wrapped in a piece of cloth and buried in a public cemetery. The person who did this to the baby should repent to Allah (Glorified be He) for this action.

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**Q 2: A woman gave birth to a baby who died at the hospital when he was nine months old while she was carrying him.**

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**The father put the baby on the bed, covered him and left the hospital with the mother who was wailing miserably and mourning the death of her son. The father informed the hospital of the death of their son and the hospital said it would undertake burying him. Guide us, may Allah benefit you!**

**A:** If the hospital fulfilled its promise and undertook washing, shrouding and burying the deceased baby, there is no harm in this. Otherwise, the father is sinful and has to repent to Allah (Glorified be He) from the evil act he committed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20458

**Q: The graveyard where we bury our deceased has narrowed; however, some graves are now more than fifty years old. We hope Your Eminence could tell us whether it is permissible to bury people in these old graves or not? May Allah safeguard you!**

**A:** It is not permissible to reopen a grave for a new burial because it has become the deceased's right that is not to be violated. Yet, when the graveyard decreases, one is to search for another yard to be used as a graveyard.

(Part No. 7; Page No. 313)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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**The first question of Fatwa no. 20646**

**Q 1: During their terminal illness, some people make their will to be buried in the city or village where they were brought up. What should the guardians do? Is it obligatory for them to execute this will, or is it only desirable? And if it is not permissible to execute it, is there a limited distance beyond which it is not permissible to move the deceased? Also, is it permissible for children to move their dead parents who gasped their last breath in their own towns over a distance of one hundred km, to be buried in the towns where their children live so that it is easier for them to visit and supplicate for their parents while standing before their grave?**

**A:** Even if the deceased willed to be buried in a specific town, their will is not binding, as the Sunnah (action following the example of the Prophet) is to prepare the deceased for burial as soon as possible and then bury them in the public graveyard of the town in which they died. The Prophet (peace be upon him) said: (It is not advisable that the corpse of a Muslim should remain withheld among his family) (Related by Abu Dawud in his Sunan (Hadith compilations classified by jurisprudential themes)) In another place he (peace be upon him) said: (Make haste with the funeral; if the dead person was good, it is a good state to which you are sending him; but if they were otherwise it is an evil of which you are ridding yourselves.) By and large, there are many pieces of evidence that urge Muslims to hasten to bury the dead people.



May Allah grant us success! May be peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20763

**All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.**

**The Permanent Committee for Scholarly Research and Ifta' has examined the question submitted to the General Mufty by the Judge of Mohail Asir Court that was referred to the Committee from the Secretariat General of the Council of Senior Scholars under no. 6545 on 06/11/1419 A.H. Following is the wording of the questioner:**

**The police administration in our locality often sends inquiries relating to car accidents in which all the passengers die and their bodies get mutilated and mixed up with the car's debris. They apply to us for permission to bury the car with the torn off body pieces which the police fail to extract. They aim to preserve the sanctity of the deceased. Yet, these cars may be stolen and it is not known from whom they have been stolen or who is the stealer from among the victims and by burial of the car, the right of the owner will be wasted. We hope that Your Eminence could provide us with a Fatwa (legal opinion issued be a qualified Muslims scholar) to guide the police either to**



**bury or not to bury the mentioned stolen cars. May Allah safeguard you! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)**

After the Committee examined the Fatwa request, their answer was that it is obligatory to extract the torn off pieces of the dead victims from the wreckage of the car, collect and wrap them in pieces of cloth, offer Janazah (Funeral) Prayer for them and then bury them. This applies unless there are some torn off pieces that cannot be extracted due to their being mixed with the iron parts; the obligation is waived in this case because Allah (Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ As for the stolen car, it must be given back to its rightful owner.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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**The first question of Fatwa no. 20740**

**Q 1: Is it permissible to bury a two-month pregnant woman with her fetus?**

**A:** A pregnant woman who dies is buried with her fetus, if it is dead, in the same manner that other dead people are buried.

May Allah grant us success! May be peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

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(Part No. 7; Page No. 316)

Fatwa no. 21323

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets. To proceed:

The Permanent Committee for Scholarly Research and Ifta' examined the question submitted to the General Mufty by the General Manager of the hospitals in light of the letter from the Director General of Health Affairs in Al-Qasim based on the letter of the General Supervisor of King Saud Hospital in `Unayzah that was referred to the Committee from the Secretariat General of the Council of Senior Scholars with the No. of 15 on 03/01/1421 A.H. Following is the wording of the questioner:

In reference to Fatwa no. 8099 dated 21/05/1405 A.H. issued by the Permanent Committee for Scholarly Research and Ifta' regarding the disposal of surgically removed human parts which reads: We forward to you the question memorandum received from the Manager of the religious affairs branch in the western district no. 8 dated 11/01/1405 A.H. We hope that Your Eminence could inform us of the Shar`y (Islamic legal) ruling on this issue, because there are many hospitals under the Ministry of Defense and Aviation in which similar cases occur. They ask for a ruling on how to dispose of surgically removed human parts since the used disposal procedure is to burn these parts.

(Part No. 7; Page No. 317)

The inquired-about parts are usually the following:

1. Amputated limbs due to accidents.

2. Human body parts removed not because of a disease, but for hygienic reasons (the removed foreskin in male circumcision).

3. The placenta that is cut after delivery or any dead fetus or fetal remains from an abortion.

4. Pulled-out teeth and molars or the like in dental implants.

We hope that Your Eminence can tell us the Shar`y ruling to generalize it in all hospitals of the Ministry of Defense and Aviation. May Allah grant you success!

The Committee replied as follows: It is not permissible to burn these human body parts. It is obligatory to bury them in a pure place. Regarding a dead fetus, if it is after the soul has been breathed into it, i.e. when it is four months old, it must be washed, shrouded, Janazah (Funeral) Prayer offered for it and buried in a Muslim graveyard if it is born among Muslims or born to one or two Muslim parents. But, if the miscarried fetus belongs to non-Muslim parents, it does not need to be washed, and no Janazah Prayer should be offered for it. Rather, it can be buried in its clothes or a sheet in non-Muslims graveyard.

However, some inquires have been made as to the way of implementation:

1. What exactly is meant by "a pure place"? Must it be a graveyard or can it be at any

**other place? What is the responsible authority that should undertake the burial process?**

**2. Should the burial be carried out on a daily basis or can the remains be collected and kept in the morgue refrigerator, to be buried later?**



**3. Do dental wastes mean pulled-out teeth and molars and the like or something else?**

**We hope to receive answers to these inquiries. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)**

The Permanent Committee has examined the problems reported by the General Manager of the hospitals with the no. of 12507/6851/26 dated 29/12/1420 A.H. based on the letter of the Director General of health affairs in Al-Qasim with the no. of 121446 12 / 45 dated 01/12/1420 A.H. concerning Fatwa no.8099issued on 21/02/1405 A.H. by the Permanent Committee for Scholarly Research and Ifta` in respect of the disposal of human remains and the answer was as follows:

**First:** The pure place meant is that which preserves these human body parts from violation and avoids causing harm because of their offensive smell. Therefore, they should be buried in a public graveyard, which is the best course of action, or in a distant yard away from public utilities. However, if the remains belong to a non-Muslim, they should be buried in non-Muslim graveyard.

**Second:** The burial can be carried out on daily basis or whenever an amount is collected; this is more convenient to the performers of this task.



**Third:** Pulled-out teeth and molars are not included among the human body parts that must be buried, because they fall under the ruling on parts separated from the body, and do not cause any harm if not buried.

May Allah grant us Success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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**The seventh Question of Fatwa no. 21672**

**Q 7: A Muslim man, who lived in a country where there were no graveyards for Muslims, died and was buried in front of or behind his house. This was done because Muslims did not want to bury him in the graveyard with non-Muslims. What is the ruling on this? Is it permissible to offer Salah in a Masjid (mosque) where there is a grave? A: First:** The basic ruling in this regard is that a Muslim should be buried in the public graveyard of Muslims. However, there is nothing wrong with burying a Muslim in his house or his own land if there is no public graveyard for Muslims.

**Second:** It is impermissible to offer Salah in a Masjid includes a grave; regardless whether the grave is in front of, behind or beside worshipers. Offering Salah as such is a means to Shirk (associating others with Allah in His Divinity or worship). Moreover, the Prophet (peace be upon him) forbade this and cursed those who do so. It is reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that `Aishah (may Allah be pleased with her) said that Allah's Messenger (peace be upon him) stated: ﴿Allah's curse be on the Jews and the Christians,

(Part No. 7; Page No. 320)

as they took the graves of their prophets as places of worship.﴾ It is also reported in the Sahih (Authentic Hadith Book) of Muslim that Jundub ibn `Abdullah (may Allah be pleased with him) said that the Prophet (may peace be upon him) stated: ﴿Those who came before you took the graves of their Prophets and righteous people as places of worship. Do not take graves as places of worship – I forbid you to do that.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19519

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.

The Permanent Committee for Scholarly Research and Ifta' has examined the Fatwa request submitted to His Eminence the General Mufti by the Chief Physician and Nephrology Consultant of the King Khalid Hospital in Jeddah. The request, no. 1478, dated 10/3/1418 AH was referred to the Committee by the Secretariat General of the Council of Senior Scholars. Following is a statement of the doctor's question:

Over the past few years, a large quantity of the patients' body organs, which were cut off in surgical operations, accumulated in the hospital. These organs consist of limbs and parts of bowels or muscles.

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It is difficult in most cases to consult the organ owners as most of them are dead. However, we have thought of burying these organs in a courtyard surrounding the hospital, which most likely will not be used for the coming few years. And Allah knows best.

Kindly, examine the issue and give us a written Fatwa on the issue, so that we might take the right decision in accordance with the ordinances of Shari`ah (Islamic law).

Having examined the Fatwa request, the Committee gives the answer that it is obligatory to bury such human body organs of Muslims in a hole inside a grave and level its surface as done with other graves, so that it may not be disinterred.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20237

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets. To proceed,

the Permanent Committee for Scholarly Research and Ifta' has considered the letter submitted to His Eminence, General Mufty (Islamic scholar qualified to issue legal opinions), from the Director of the Center of Da`wah and Guidance in Dammam which was referred to the Committee from the Secretariat General of

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the Council of Senior Scholars, no. 121, dated Rabi` Al-Awwal 3, 1419 A.H. His Eminence submitted the following question:

I refer to Your Eminence the fax of the police chief of Al-Na'iriyyah governorate, no. 21/34/7697, dated Dhul-Hijjah 25, 1418 A.H., concerning his inquiry about the ruling on the following question:

A human skeleton was found on Dhul-Hijjah 20, 1417 A.H., and the investigation showed that it might belong to a Hindi or Bangladeshi person. The authorities of the Eastern Region issued its approval to bury the skeleton. Since we know nothing about his religion and whether he should be buried in the graves of Muslims or not, we referred the matter to the judge who asked that a written Fatwa (legal opinion issued by a qualified Muslim scholar) be sought in this regard. Therefore, I refer the matter to Your Eminence and I hope you will review the issue and provide us with a Fatwa as soon as possible. May Allah grant you good health, reward you with the best and help us and all Muslims benefit from your knowledge!

Having studied your question, the Committee answered that if the case is as you mentioned, this body should be buried alone in a desert where it will not be desecrated.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

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**Fatwa no. 15673**

**Q: Is it permissible to bury a Mus-haf (copy of the Qur'an) in the grave of the deceased? What is the Islamic ruling on this?**

**A:** It is not permissible to bury a Mus-haf in the grave with the dead. This act has no basis in Shari`ah (Islamic law) and was not practiced by the Salaf (Righteous Predecessors).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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**The second Question of Fatwa no. 21893**

**Q 2: Does one who, while attending the funeral of a Muslim brother, loses their way to the graveyard deserve the reward of attending the funeral till the end?**

**A:** One who intends to do an act of obedience to Allah and is hindered by circumstances will receive the reward of one who does it. The same applies to one who loses the way to the graveyard.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

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| Salih Al-Fawzan | `Abdul-`Aziz ibn `Abdullah Al Al-Shaykh |

**Fatwa no. 20130**

**Q: I hope that Your Eminence will explain the Hadith reported on the authority of Jabir ibn `Atik (may Allah be pleased with him) who reported that the Prophet (peace be upon him) stated:** (Let them cry as long as he (the dead) is still alive; when the divine decree is made, no woman should weep.) **(Related by Imams Malik, Al-Nasa'y and Al-Hakim) What is the meaning of this Hadith?**

**A:** The Hadith reported on the authority of Jabir ibn `Atik (may Allah be pleased with him) as mentioned above is related by Malik in Al-Muwatta' no. 513, Abu Dawud no. 3111, Al-Nasa'y and Al-Hakim. It was ranked as Sahih (authentic) by Al-Dhahaby. The Hadith indicates that the Prophet (peace be upon him) prohibited crying out of grief upon the death of some person if it is accompanied by unlawful acts such as lamentation, wailing and invoking woe and destruction on oneself and so on. This is how the Hadith is explained by Hadith explainers, such as Al-Hafizh Ibn `Abdul-Bar in his book Al-Istidhkar (8/312) and Al-Shawkany in Nayl Al-Awtar (4/154) as well as others.

As for just crying in a low voice and shedding tears of sadness, it is permissible whether before or after death based on many authentically reported Hadiths.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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## Lawful and unlawful acts at graveyards and upon burial

**The first question of Fatwa no. 16413**

**Q 1: What is the ruling on reminding the soul of the deceased to say: "La ilaha illa Allah (there is no deity but Allah)" after burying them? How high above ground level should a grave be?**

**A:** Reminding the soul of the deceased to say: "La ilaha illa Allah" after burying them is a Bid`ah (innovation in Islam) and so is not permissible. Moreover, the Hadith reported in this regard is not authentically reported from the Prophet (peace be upon him) and so it is not permissible to act upon it. However, what is Mashru` (Islamically prescribed) after the burial is to stand by the grave and ask forgiveness for the deceased. The Prophet (peace be upon him) is authentically reported to have urged this in the Hadith that reads: (Seek forgiveness for your brother, and beg steadfastness for him, for he will be questioned now.) As for what is Mashru` regarding how high above ground level a grave should be, it should be approximately a hand-span.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19084

**Q: My uncle died and after we buried him, a person stood, delivered a short sermon and supplicated to Allah for him. Then, he advised that a relative of the deceased sit at the head of the grave and call him by name and saying: "O so-and-so son of so-and-so! Remember that you left this world witnessing that there is no deity except Allah." He claims that these words would be heard by the deceased. What is the opinion of**

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**Your Eminence? Is it permissible to say this? What is the best Qur'an recitations, Du`a' (supplication), etc, to be said after burial? May Allah reward you with the best!**

**A:** Acts authentically reported from the Prophet (peace be upon him) after burial include offering Du`a', asking for Allah Forgiveness, and begging steadfastness for the deceased. `Uthman ibn `Affan (may Allah be pleased with him) reported: ﴾Whenever Allah's Messenger (peace be upon him) finished burying the deceased, he would stay with them (i.e. by their graves) and say: "Seek forgiveness for your brother and beg steadfastness for him, for he will be questioned now."﴿ (Related by Abu Dawud in his Sunan (Hadith compilation classified by jurisprudential themes) and by Al-Hakim, who ranked it as Sahih [authentic]) As for the question about reminding the deceased to say "La ilaha illa Allah (there is no deity but Allah)" after burial, it has no basis in either the Qur'an or the Sunnah (whatever is reported from the Prophet). It is a Bid`ah (innovation in Islam). Ibn Al-Qayyim (may Allah be merciful to him) said: "The Prophet (peace be upon him) would neither recite the Qur'an nor remind the deceased to say: "La ilaha illa Allah", while standing by their graves. Moreover, the Hadith regarding this act is not authentically reported."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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**The third question of Fatwa no. 16953**

**Q 3: Is it permissible to recite Al-Fatihah (Opening Chapter of the Qur'an) or Ya-Sin over the deceased? Should the deceased male be given precedence over the deceased female if their funerals coincide?**

**A:** It is not Mashru` (Islamically prescribed) to recite Al-Fatihah over the deceased, for there is no evidence that supports this.

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As for reciting Ya-Sin, some scholars hold that it is Mustahab (desirable) to recite it for the dying person. It was reported: ﴿Recite it over your dead i.e. Ya-Sin﴾ (Related by Ahmad, Abu Dawud, Ibn Majah, and others) It was also reported on the authority of Ma`qil ibn Yasar (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴿Recite Ya-Sin over your dying persons.﴾ This Hadith was ranked as Da`if (weak) by Al-Daraqutny (may Allah be merciful to him) who stated: "There is no Sahih (authentic) Hadith in this regard." This was reported by Ibn Hajar in his book Al-Talkhis Al-Habir. And Allah knows best!

As for reciting Qur'an at the funeral, this is Bid`ah (innovation in Isalm) that is not permissible because there is no evidence for this. The Prophet (peace be upon him) said: ﴿Anyone who does something that we have not ordered (in worship) it will be rejected.﴾ There is no specific order with regard to the funeral procession of men and women. When offering the Janazah (Funeral) Prayer, deceased men are to be placed before deceased women; men should be placed directly in front of the Imam (the one who leads congregational Prayer) and women should be after the men further towards the Qiblah (Ka`bah-direction faced in Prayer), with the middle of the woman next to the head of the man.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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**Fatwa no. 19955**

**Q 1: Abu Muhammad reported that Abu Umamah Al-Bahily reported that the Messenger of Allah (peace be upon him) said:** (When anyone of you dies and you have leveled the earth over them, let one of you stand

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at the head of their grave and then say, "O So-and-so, son of So-and-so [name of the mother]," for they will hear it even if they do not reply. Then let them say a second time, "O So-and-so, son of So-and-so [name of the mother]," whereupon the deceased will sit up (in their grave). Then let them say, "O So-and-so, son of So-and-so [name of the mother]!" Upon this, the deceased will say, "Instruct me, may Allah be merciful to you," although you cannot hear it. Then let them say, "Remember the state in which you left this world, which is your witnessing that there is no Ilah (god) except Allah, and that Muhammad is His Servant and Messenger; that you are pleased with Allah as your Lord, Islam as your religion, Muhammad as your Prophet, and the Qur'an as your guide. Upon this, Munkar and Nakir (the two angels who test the faith of the dead in their graves) will withdraw saying, "Let us go; there is no need for us to tarry here, for indeed they have been prompted to say their argument." Indeed Allah will Himself defend the deceased against the two of them (angels)." A man said, "O Messenger of Allah, what if their mother's name is not known?" He replied: "Then let them affiliate them (deceased) to their mother Hawwa' (Eve).")

**A:** The above Hadith which urges people to remind the soul of the deceased to say: "La ilaha illa Allah (there is no deity but Allah)" was not authentically reported from the Prophet (peace be upon him), and thus it is not permissible to act in accordance to it. It was authentically reported that the Prophet (peace be upon him) and his Sahabah (Companions of the Prophet) would stand by the grave after burying a deceased and he would say to them: (Ask Allah to forgive your brother and supplicate for him to be steadfast, because he is now being questioned.) Accordingly, it is Mashru` (Islamically prescribed) after burying a dead person to ask forgiveness, mercy and steadfastness for them acting in accordance with the Hadith mentioned above.

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**Q 2: It was reported on the authority of Ibn `Abbas that the Prophet (peace be upon him) said:** (When one of you dies, let you wrap them in a good shroud, hasten to put their will into action, dig their grave quite deep, and do not bury them beside an evil person. It was said: "O Messenger of Allah! Does a righteous person benefit in the Hereafter?" He (peace be upon him) asked: "Do they benefit in this worldly life?" They (i.e. Companions) replied in the affirmative. Hence, he (peace be upon him) said: "Likewise, they do in the Hereafter.") **Should the deceased be buried with righteous people?**

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**A:** A Muslim deceased should be buried in the graves of Muslims, as it is not permissible to bury them with the Kafirs (non-Muslims). The Hadith quoted above is mentioned by Al-Suyuty in his book Al-La'ali' Al-Masnu'ah Fi Al-Ahadith Al-Mawdu'ah, which contains the Hadiths Mawdu` (fabricated Hadiths) that are falsely attributed to the Prophet (peace be upon him), (Vol. 2, P.439).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

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**Fatwa no. 15679**

**Q: Please give me your Fatwa regarding putting markers on graves; how many should we place on the graves of males and how many should we place on those of females? Should we put them on the graves of males or females? Are they a Sunnah (action following the example of the Prophet) or are they merely used to identify graves? May Allah reward you!**

**A:** This practice is a Sunnah and its purpose is to prevent people from stepping on graves, and - being marked - they can be known and visited. The Prophet (peace be upon him) marked the grave of `Uthman ibn Mazh`oun with two stones; one at the head of the grave and the other at its foot. Grave markers must be either of stone or other similar material and nothing is to be written on them. Males and females are equal in this respect. Allah knows best.

May Allah grant us success! May peace be upon our Prophet Muhammad, his family, and Companions!

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**The first question of Fatwa no. 20844**

**Q 1: What is the ruling on placing grave markers more than a cubit high and is there a limit to their height? Grave markers are pebbles placed at the head and foot of a grave to mark it. Please tell us the ruling in this regard, may Allah reward you!**

**A 1:** It is permissible to place grave markers and the like, whether at the head or foot of graves, so that they can be known and visited. It is reported that the Prophet (peace be upon him) marked the grave of `Uthman ibn Mazh`oun with a stone. However, it is not from the Sunnah (acts, sayings, or approvals of the Prophet) to place markers at excessive heights. You must be careful regarding this matter.

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Fatwa no. 18335

**Q: What is the ruling of Allah and His Prophet (peace be upon him) on the unlawful graves that are raised above the ground and which are built with red bricks and reinforced concrete? What is the ruling on burying the dead therein? These graves are raised two meters above ground level and the latest Bid`ah (innovation in religion) is building two level graves.**

**A:** If the case is as mentioned, then these graves do not conform to the guidance of the noble Shari`ah (Islamic law). It is your duty to warn those who build such graves and advise them



to remove the innovations they introduced into the graves of Muslims, such as those mentioned in the question and others like plastering or inscribing on them, and putting lights, pictures and flowers. They must adhere to what is Islamically lawful in this respect. If they comply with it, then praise be to Allah for that. Otherwise, do not bury your dead in these spots and you must look for other graves that are free of these innovations and prohibitions. This is because the Prophet (peace be upon him) forbade plastering, sitting on, building over, and making engravings on graves.

May Allah grant us success! May peace be upon our Prophet Muhammad, his family, and Companions!

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**The first question of Fatwa no. 16559**

**Q 1: What is the ruling on building graves of cement and steel? Please note that the reinforced concrete covers the top of the grave only while the rest of the structure is made of cement.**

**A 1:** The lawful manner in building graves is to dig a hole in the ground to a depth that protects the deceased and prevents the smell of decomposition from permeating through the ground. A Lahd (a crevice on the side of a grave facing the direction faced for Prayer) or Shaq (a rectangular hole in the bottom of a grave in which the body is buried) is to be made and the corpse placed in it. The grave is then sealed with bricks or the like to prevent the earth from falling on the body of the deceased.



The deceased is buried with soil being scattered over its body in the way the Prophet (peace be upon him) used to bury the Sahabah (Companions of the Prophet) and in the way practiced by Muslims. If the soil is too loose, then there is no objection to making walls inside the grave using the usual building materials, without distinguishing a grave from another. However, building the graves from reinforced concrete is impermissible due to the Hadith authentically reported from the Prophet (peace be upon him) by Jabir ibn `Abdullah, may Allah be pleased with them both, who said: ﴾Allah's Messenger (peace be upon him) forbade plastering graves, sitting on them or building structures over them.﴿ [Reported by Imam Muslim in his Sahih].

May Allah grant us success! May peace be upon our Prophet Muhammad, his family, and Companions!

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**Fatwa no. 18661**

**Q: A Muslim man passed away and his brother, being a Buddhist, cremated his body and buried the ashes in a Buddhist cemetery. Some scholars in Sri Lanka said that no funeral prayer is to be offered for a person who was not washed before burial. It has been six months since the death of this man and the funeral prayer has not been yet been offered for him. What are we to do? Please inform us with evidence.**

**A:** A disbeliever is not legally responsible for a Muslim either, during the latter's lifetime or after their death. The funeral of a Muslim is to be undertaken by Muslims, and thus the funeral conducted for this Muslim man is unlawful because it is impermissible for the Muslims to allow that Buddhist to handle the funeral rites of the Muslim man. If it is possible, his remains are to be exhumed and moved to a Muslim cemetery. This is obligatory because

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it is impermissible to bury Muslims in a cemetery of disbelievers and vice-versa. If there is no cemetery for Muslims, then his remains are to be buried in any place where his grave cannot be tampered with. As for performing (funeral) prayer over him, the time has elapsed.

May Allah grant us success! May peace be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17786

**Praise be to Allah Alone and peace be upon the Seal of all prophets.**

**The Permanent Committee for Scholarly Research and Ifta' has reviewed the letter no. (A.M/2656), dated 19/3/1416 A.H. and sent to his Eminence, the General Mufti by His Royal Highness, deputy of the Emir of Makkah Al-Mukarramah, and which was referred to the Committee of the Council of Senior Scholars in letter no. (A.M. 1417), dated 24/3/1416. The letter of His Highness reads as follows:**

**We received letter no. (91/83/142/241/1), dated 21/1/1416, from the Ministry of Exterior Affairs, Jeddah branch, based on the letter no. (204) which they had received from the British Consulate in Jeddah on 19/1/1416, and which indicates that Mr. Mustafa Mehmet, of British**

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**nationality passed away in Makkah Al-Mukarramah after he performed Hajj for the year 1415 A.H., and was buried in there. His family informed the consulate that the deceased wished to be buried next to his family in North Cyprus and requested the consulate to notify the relevant authorities to issue instructions regarding transporting his body to North Cyprus where it will be reinterred. The Ministry of Foreign Affairs wants a report on this issue. His Royal Highness, the deputy of the Emir of Makkah al-Mukarramah wants to know the validity of these measures from the relevant authorities.**

**We hope that after due consideration of the matter, you may tell us how the deceased was buried without the permission of the British Consulate and name the official who authorized his burial without the consent of his next of kin or the consulate. We further supplied his Eminence, the General Mufti (Islamic scholar qualified to issue Fatwa) of the Kingdom and the Chairman of the Department of Scholarly Research and Ifta' with a copy of this letter so that he may tell us of the validity of exhuming the body and sending it to his country for burial. Kindest regards.**

After careful consideration, the Permanent Committee for Scholarly Research and Ifta' deem it impermissible to exhume the body of the deceased and transport it due to the lack of any legal justifications.

May Allah grant us success! May peace be upon our Prophet Muhammad, his family, and Companions!

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**The second question of Fatwa no. 16128**

**Q 2: What is the purpose of pouring water over a grave after leveling earth over it? Is there any evidence for this practice and who was the first person over whose grave water was poured ?**

**A 2:** Water is sprinkled over a grave immediately after burial to allow the earth to become compact and solid. Al-Shafi`y mentioned in his Musnad, as did Sa`id ibn Mansur and Al-Bayhaqy in a Hadith Mursal (a Hadith with no Companion of the Prophet in the chain of narration) (that the Prophet (peace be upon him) sprinkled water over the grave of his son Ibrahim and put pebbles on it.) It was related by Sa`id ibn Mansur that sprinkling water over graves was practiced during the lifetime of Allah's Messenger (peace be upon him). As regards its permissibility, it was maintained by the three Imams (initiators of Schools of Jurisprudence), Abu Hanifah, Al-Shafi`y and Ahmad, and this is also the opinion of other scholars.

May Allah grant us success! May peace be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18936

**Is it Sunnah (action following the example of the Prophet) to hurry when carrying the deceased to their graves? Is there a Hadith indicating the virtue of being a pallbearer?**

**A 1:** Yes, it is of the Sunnah to hasten when carrying the deceased and to walk at a speedier pace than the normal walk

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and slower than a jogging pace. It was reported that the Prophet (peace be upon him) stated: ﴾Hasten to bury the deceased, for if they were righteous, you will be forwarding them toward goodness; and if otherwise, then you will throwing off an evil from your necks."﴿ (Agreed upon by Al-Bukhari and Muslim). Moreover, Abu Dawud narrated in his Sunan (Hadith compilations classified by jurisprudential themes) on the authority of Abu Bakrah that he said: ﴾I witnessed it myself when we walked at a quick pace with the Messenger of Allah (peace be upon him) and we were pallbearers (carrying a dead person).﴿

Being a pallbearer at a funeral is of the Sunnah; it is following the example of the Prophet (peace be upon him). It was authentically reported that the Prophet (peace be upon him) was a pallbearer at the funeral of Sa`d ibn Mu`adh and the Companions also would do so. Thus, we should follow their example. Ibn Abu Shaybah narrated with a sound Sanad (chain of narrators) on the authority of Abu Al-Darda': ﴾To realize the full reward of attending a Janazah (funeral), it should be accompanied by the relatives of the deceased who carry it by its four corners, and dust is put over the grave.﴿ This is not a personal opinion; it is the Sunnah of the Prophet (peace be upon him).

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**Q 2: Is it permissible to allow one of the dead person's relatives to go down into the grave to bury him?**

**A 2:** In the case of burying a man, it is preferable to give priority to whoever is given priority in washing him if possible. The Prophet (peace be upon him) was buried by Al-`Abbas, `Aly and Usamah who were exactly the same people who washed him (peace be upon him) and because that is more likely to conceal the dead person's conditions.

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'Aly (may Allah be pleased with him) said: "One's own family is worthier of burying him." In the case of burying a woman, priority should be given to her male Mahrams (unmarriageable relatives) and her husband if possible, because the woman's body is a `Awrah (private parts of the body that must be covered in public) and going down into the grave and burying her, necessitates touching her body from over the shroud. However, there is nothing wrong in allowing others to do that.

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**Q 3: Some people say that it is permissible for those who attend the funeral procession to participate in burying the dead person, even by throwing three handfuls of dust over the dead person's head. What is the ruling on that?**

**A 3:** It is permissible for those who attend a funeral to participate in burying the dead person and to throw three handfuls of dust in the direction of their head. (The Prophet (peace be upon him) offered the Janazah (funeral) Prayer then he went to the grave and stood at the head of the deceased and took three handfuls of dust and threw them into the grave.) (Related by Ibn Majah). Moreover, `Amir ibn Rabi`ah narrated that (the Prophet (peace be upon him) offered the Janazah Prayer over `Uthman ibn Mazh`un then he made Takbir (saying: "Allahu Akbar [Allah is the Greatest]") for him four times and went to his grave and threw three handfuls of dust while standing at his head.) (Related by Al-Daraqutny). This was also the practice of the Companions (may Allah be pleased with them) as it was authentically reported from Ibn `Abbas (may Allah be pleased with him and his father) when he buried Zayd ibn Thabit that the former threw three handfuls of dust over the latter's grave and said: "Knowledge disappears this way." This was mentioned by Ibn Qudamah in his book Al-Mughny.

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**Q 4, 5: What is the Sunnah (action following the example of the Prophet) regarding the Du`a' (supplication) for a dead person after burying him? People usually surround the grave after burying the dead person, so, should they be facing the Qiblah (Ka`bah-direction faced in Prayer) when making Du`a' for the dead or is nothing wrong with making Du`a' regardless of the direction that one is facing? Is there a specific Du`a' for such a situation? What is the ruling on staying after burying the dead person to receive consolations from the mourners who attended the funeral? If a bereaved family stand in a row to receive condolences after the burial of their dead member; should we offer them consolations or should we go and leave them?**

**A 4, 5:** What was reported from the Prophet (peace be upon him) is a general command to make Istighfar (seeking forgiveness from Allah) and Du`a' for the dead person. It was narrated on the authority of `Uthman (may Allah be pleased with him) that he said: (Whenever Allah's Messenger (peace be upon him) finished burying the dead, he used to stay with him (i.e. at his grave) and say: "Seek forgiveness for your brother and steadfastness for him, for he is being questioned now.") (Related by Abu Dawud and Al-Hakim, who considered it a Sahih [authentic] Hadith). Hence, one should say: O Allah, forgive him, keep him steadfast on the truth and keep him firm with the word that stands firm...etc. It is not a must to face the Qiblah when making Du`a' for the dead person after burying him, rather one can make Du`a' regardless of the direction he is facing.

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**Q 6: How can we console someone who lost a dear person: Should we go to their house or workplace because people now live far away from each other, especially as people do not see their relatives or acquaintances except in special occasions, including the event of death? Is it permissible for someone who lost a dear person to them to stay in his house to receive the people who want to console them? How and where can we console them?**

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**A 6:** The Sunnah (action following the example of the Prophet) is to console the bereaved family whether in the Masjid (mosque), in their house, office, in the market or at the graveyard if possible. However, if someone could not perform the Funeral Prayer over the dead in the Masjid, they can console the bereaved family by the phone or via correspondence.

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**Q 7: What are the Shar`y (Islamically lawful) words of consolation?**

**A 7:** It is permissible to console a bereaved person by making Du`a' (supplication) for him and for the dead person. There is no specific formula regarding this, according to Shaykh-ul-Islam Ibn Taymiyyah. A mourner may console a bereaved person by saying: May Allah grant you a great reward, good consolation and may He forgive your dead. It was narrated by Imam (initiator of a Madh-hab) Ahmad in his Musnad (Hadith compilation) that ﴿The Prophet (peace be upon him) offered condolences to a man saying: "May Allah be merciful to him and reward you."﴾ It was narrated that ﴿The Prophet (peace be upon him) offered condolences to a woman whose son had died saying: "Whatever Allah takes is for Him and whatever He gives, is for Him, and everything has a limited fixed term (in this world)." He (peace be upon him) ordered her to be patient and to hope for Allah's reward for real patience is that which is shown immediately after receiving a shock.﴾ The person who receives consolation may reply by saying: May Allah answer your supplication and may He be merciful to you and us.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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**The first and second questions of Fatwa no. 19541**

**Q 1: My mother was sick and when she died, there was no place to wash the dead, hence, she was washed at home. I had no idea how the dead should be washed. After washing her, we applied some henna to her hands and kohl to her eyes for this was our tradition. I hope Your Eminence will inform us if this way of washing the dead is sound or not.**

**A 1:** You did well by washing your dead mother. But applying henna to her hands and kohl to her eyes is baseless in the Shari`ah (Islamic law), hence, it is not permissible to do this. However, Allah will pardon you since you did that out of ignorance.

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**Q 2: Is it permissible for women to recite Al-Fatihah (Opening Chapter of the Qur'an) at home for the dead or is that absolutely impermissible?**

**A 2:** It is impermissible to recite any of the Qur'an over a Janazah (funeral), whether it is Al-Fatihah or any other Surah (Qur'anic chapter) and this applies to both men and women. Such an act was not reported from the Prophet (peace be upon him). Hence, it is a Bid`ah (innovation in religion) and every Bid`ah is an error.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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**The ninth question of Fatwa no. 19504**

**Q 9: When a person working in the American army dies,**

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**a special ceremony is conducted for them which includes the following rites: Soldier formations, giving salute and playing music. Is it permissible to hold these rites for a Muslim? A 9:** The funeral rituals mentioned in the question are innovations (in religion) and it is impermissible for Muslims to conduct or acknowledge them. Living persons must warn and forbid their next of kin against holding such innovations for them after their death to absolve themselves of any sins accrued either by their passive consent. We implore Allah to grant us safety.

May Allah grant us success! May peace be upon our Prophet Muhammad, his family, and Companions!

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**Fatwa no. 18263**

**Q: What is the ruling on relieving oneself from urine or stool in the graveyards; transporting the body of the dead to the burial place by cars and buses; and reciting surat (Qur'anic chapter)Yasin by the grave at the time of burial?**

**A:** It is impermissible to relieve oneself from urine or stool in the graveyards, because it is an act of disrespect to the dead and causes harm to those attending the funeral. The graveyard is not a place to relieve oneself.

It is permissible to transport the dead body by car. As to the third question, the recitation of surat Yasin or any other surah by the grave was not indicated by the Prophet Muhammad (peace and blessings of Allah be upon him) or the Salaf (righteous predecessors). It is therefore a Bid`ah (heresy in religion). The Prophet Muhammad (peace and blessings of Allah be upon him) said: ("Offer some of your prayers in



your homes and do not take them as graveyards for the devil flees from the house where Surat Al-Baqarah is recited.") This demonstrates that the graveyard is not a place where the Holy Qur'an is to be recited nor for offering prayers.

May Allah grant you success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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**Fatwa no. 16722**

**Q: Muslims are buried wrapped in a simple shroud and then dust is scattered over them. Therefore, how can a Muslim be buried in North Canada ( Eskimo areas ) where there is no dust, but only frozen layers of ice which is as solid as stone. Moreover, if the body is buried there it will not disintegrate or decompose. After decades, or perhaps centuries, the body will still be in the same condition as that at the time of the burial. Weather conditions such as erosion and the melting of ice sometimes cause the corpse to surface above the ice after a few years. This actually happens and wild hungry animals scavenge the bodies for food. Is it permissible for Muslims in these lands to wash the dead, wrap it in a shroud and then cremating it in a coffin so that it turns to ashes? Your Eminence, I tried to explain the problem to you, and I hope you will tell us your opinion on the matter. Our situation is peculiar and does not resemble that of others living in the Middle East where the soil is suitable for burial and where it is possible to cover the body with dust. In Northern Canada there is no soil in the ground, even if were to dig tens of meters deep.**

**A:** It is impermissible to cremate the body of a Muslim who dies in the Arctic regions such as the Eskimo area. Those in charge of disposing of the affairs of a Muslim must do their best to



move the body to a non-frozen area where it will be possible to bury him. Alternatively, they must dig a grave in the frozen layers of ice and bury him like others in that area. This is due to the general meaning of the evidences that facilitate matters upon Muslims such as the Words of Allah: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ and: ﴾Allâh burdens not a person beyond his scope.﴿

May Allah grant you success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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**Fatwa no. 19246**

**Q: I intend to cover a grave plot in my village with sand and pebbles to protect it from becoming muddy due to the rain. However, I read the following statement in your book "A miscellaneous Compilation of Fatwas and Articles", vol.1, p. 402, 2nd ed. 1411 A.H/1990 A.D: "It has been authentically attributed to the Messenger of Allah (peace and blessings of Allah be upon him) that he prohibited making inscriptions on graves as well as constructing buildings over them or adding earth that was not originally dug up from soil." As I do not want to do anything unlawful, I would like you to elicit this matter. Please note that**



**I intend to add a layer of sand and pebbles to the surface of the plot so that it would not become muddy due to the rain, making it difficult for visitors to enter the graveyard.**

**A:** There is no objection as to adding a layer of earth to pathways between graves for the purpose of clearing mud, thus making it easy for visitors and others to easily mover between the graves. But you are not to put anything on top of the graves that will raise them above the levels prescribed in the Shari'ah (Islamic law) which is one span.

May Allah grant you success! May Peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19530

Praise be to Allah, Alone, and Peace and Blessings of Allah be upon the Prophet after whom there is no other.

The Permanent Committee for Scholarly Research and Ifta' has read letter no. (22/1/250) dated 19/2/1418 which was sent to His Eminence, the General Mufti from His Excellency, the Director of the Center for Islamic Call and Guidance in Dammam. Attached was a request for a Fatwa submitted by the official in charge of the facility for washing the deceased in Dammam, Muhammad Al-Kathiry. The request was referred to the Committee of the Council of Senior Scholars in letter no. (1237) dated 24/2/1418 and included the

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the inquirer's question as follows:

As you know (may Allah keep you), people in this country, praise be to Allah, are keen to follow the Sunnah (acts, sayings or approvals of the Prophet Muhammad) and avoid all forms of Bid`ah (heresy in religion), following the example of the Salaf (righteous predecessors) of the Muslims Ummah. With this in mind, we receive an influx of inquiries on what occurs in the Dammam cemetery. After burials, a mobile platform is erected with steps for the consolers' when entering and exiting to offer their condolences to the family of the deceased. In this regard, we deemed it necessary to ask for a Fatwa. After burial, people in great number gather around the mobile platform, and this gave rise to some inappropriate personal behaviours from some individuals, with difference of opinions between those who support the erection of such platforms and those who do not.

Attached is a report by a member of the Guidance Center in Dammam, Sheikh `Aly ibn Hussayn Al-Bin'aliy, in which he stated the following:

In reference to your Eminence's instructions concerning the letter sent by the official in charge of the facility for washing the dead at Imam Faisal ibn Turk Mosque in Dammam, which referred to an inquiry about the permissibility of a mobile platform with steps for the purpose of receiving those who wish to offer their condolences to the families of the deceased following the burial and his request for a Fatwa on this issue, we wish to inform you that the above-mentioned platform has been in use for some years. It is a ten meter long and three meter wide, an iron structure mobilizes on wheels to facilitate it positioning near to the burial spot.

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This platform is shaded with an iron canopy and surrounded on three sides with an iron railing to prevent anyone from falling over. The fourth side is completely sealed off and a long iron bench is placed against it for seating the consolers. The platform rises one meter above the ground with fitted steps at both ends with entrance and exit signs. It was basically erected in order to protect the people from the heat of the sun especially

**in summer. The bereaved relatives of the deceased line up on it and people enter to offer their condolences after burial. It is painted in green. These are the facts I gathered concerning this platform. Allah's Peace and Blessings be upon our Prophet Muhammad, his family, and his Companions.**

After the Fatwa Committee examined the matter, it concluded that his Eminence, the Mufty, Sheikh Muhammad ibn Ibrahim (may Allah have mercy uopn him) has previously issued a fatwa on 16/5/1377 A.H. as did the Permanent Committee for Scholarly Research and Ifta' in Fatwa no. (4474) dated 23/3/1402 A.H. from the Council of Senior Scholars Assembly no. (684/2) on 8/3/1410 A.H. both of which maintained the banning of erecting a platform to receive condolences by the grave entrance since this will lead to other acts of corruption and because the Salaf were not known to have practiced this. Any canopies



that have been erected in the old sites of the cemetery must be removed in order to block all means of deceptive arguments. Based on this, it is of greater priority to prohibit the mobile iron platform from the cemetery.

May Allah grant you success! May Peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

Fatwa no. 20424

Praise be to Allah, Alone, Peace and Blessings of Allah be upon the Prophet Muhammad after whom there is no other prophet.

The Permanent Committee for Scholarly Research and Ifta' has read letter no. (1690/2/1) dated 15/5/1419 A.H. addressed to his Eminence, the General Mufti, and which sent from the governor of Al-Ta'if. It was referred to the Committee of the Council of Senior Scholars in letter no. (3133) on 18/5/1419 A.H. and includes a request to investigate the issue contained the letter submitted to him from the Director-General of Agriculture and Water Ministry at Al-Ta'if and which includes a request to investigate a claim submitted by the citizen whose initials are (H.A.A.T) about the presence of dense trees in a cemetery adjacent to his property at al-Shifa (Al-Talhat). In his letter, he complains of damages to his agricultural property caused by rocks falling from this graveyard. He requests permission to

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cut down these trees. However, he underlined that doing so may effect the stability of the ground of the cemetery and therefore the matter requires a legal Fatwa. Attached to his Eminence's letter is a report from the Inspection Committee concerning this cemetery. It includes the following:

Based on the request no. (539) dated 26/2/1419 A.H. which was supplemented with documents concerning the request of the citizen whose initials are (H.A.A.T) including information on the cemetery which is densely lined with trees and containing dilapidated graves,

a date was set for a committee to inspect the site accompanied by the claimant on 28/3/1419 A.H. and the following was determined:

1- The presence of seven acacia trees.

2- The remains of three dilapidated graves.

Based on what the committee witnessed, a report was made by our delegate, an officer from al-Shifa police and the delegate of al-Shifa center.

And after careful examination, the Fatwa Committee determined that a fence be erected around the cemetery to protect it from debasement, prevent people from stepping over the graves and to prevent rocks from the cemetery to fall into the claimant's property and cause damage.

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Moreover, the municipality must fence the cemetery and repair the dilapidated graves. There is no objection if the trees in the cemetery are cut down with manual tools, such as saws, and that the stems of the trees are to be cut down and leave the roots so as not to crack the graves. It is impermissible to dig out the trees or cut them down with heavy machinery since this will cause damage to the graves and desecrate the sanctity of the deceased. It must be noted that the sanctity of the dead is tantamount to the sanctity of the living.

May Allah grant you success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family, and his Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| Bakr Abu Zayd | `Abdullah ibn Ghudayyan | `Abdul-`Aziz Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

Fatwa no. 19036

**Q: We would like to inform your Eminence that a citizen named Ahmad Musa Kharmy submitted petition no. (2105) on 17/6/1417 A.H. to the municipality, in which he expressed his wish to volunteer to remove tree branches and ashes from the cemetery of Bish for the sake of Allah. In order to preserve the sanctity of the dead, we would like your Eminence to review the matter and guide us as to the legal course of action so that we may allow the above mentioned citizen to clear the branches and ashes from the cemetery and assist him in taking them outside the cemetery walls.**

(Part No. 7; Page No. 351)

**A:** If the tree branches and ashes, which may contain thorns and the like, cause damage to the cemetery in any manner or pose any harm to people during the burial or during their visits, then there is no objection to removing them provided that this be conducted through the municipality or under its supervision using manual tools that do not cause any damage to the graves and which will preserve the sanctity of the dead.

May Allah grant you success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family, and his Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

Fatwa no. 18976

**Praise be to Allah, Alone, and Peace and Blessings of Allah be upon Prophet Muhammad after whom there is no other prophet.**

**The Permanent Committee for Scholarly Research and Ifta' has read letter no. (645) dated 22/2/1417 A.H. and which was submitted to his Eminence, the General Mufti from his Eminence the president of the court of Mahayel `Asir and which was supplemented with a request for a Fatwa from the mayor of Mahayel `Asir. It was referred to the Committee of the Council of Senior Scholars in letter no. (1238) dated 29/2/1417 A.H. and in which his Eminence asked the following question:**

**Attached is a request from a citizen whose initials are (H.A.SH) concerning the removal of the trees in the cemetery next to his stores**



**and residential buildings at Mahayel. He states that the cemetery is full of dense trees which pose danger to the tenants of the area due to the great number of snakes living in the cemetery and has therefore become a source of anxiety and concern. The trees cover the lamp posts. The municipality wishes to clean all the cemeteries in the city. We therefore hope that you inform us of the legal opinion on the extent of the possibility of using heavy machinery in these sites due to the dense trees and the impracticability of manually removing them, both because of their denseness and to ensure the safety of the workers from the danger posed by snakes and the like. May Allah protect you!**

**A:** The committee answered that there is no objection to cutting down the trees in the cemetery which are a source of danger provided that they be cut down using manual tools to preserve the sanctity of the dead. Moreover, heavy machinery is not to enter the cemetery since this is considered an insult to the dead.

May Allah grant you success! May peace be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 17904**

**Q 1: Is it permissible to cut down trees growing on graves or we should better leave them as they are?**

(Part No. 7; Page No. 353)

**A 1:** There is no harm in cutting down trees growing on graves provided that the sanctity of the graves is preserved and no acts of debasement, works of digging or stepping on them are undertaken. The trees growing on graves must be cut down if it is feared that they will be used as objects of blessings and veneration, or if keeping them will cause damage to the graves or pose harm to those who come to visit their dead and supplicate for them. Heavy trees may also harbor harmful insects and venomous snakes, and so it is better to cut them down.

May Allah grant you success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Member | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | `Abdul-`Aziz Al Al-Shaykh | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah ibn Baz |

Fatwa no. 19339

**Q: A cemetery is bordered by Damad city from all sides. The south side of the cemetery is covered by a variety of acacia and arak trees to the degree that it has become full of large venomous snakes and many other pests such as scorpions. These creatures crawl up to the neighboring residential places, by day and night, and are therefore a source of anxiety and danger. This side of the cemetery which is covered in trees, and so causing great damages to the graves, had been there since the time of the Idrisi rule. As no one can enter the cemetery or pass by it, we first ask Allah and then you the following:**

**First, is it permissible to dig out these trees with tractors due to the harm they cause - and to the risk that may result should people remove them with their bare hands - or burn them after bespatter them with insecticides?**

(Part No. 7; Page No. 354)

**A:** If the case is as mentioned, there is no harm in removing the trees from the cemetery by using manual tools only, in order to preserve the sanctity of the dead. The municipality in your town is to undertake this work.

May Allah grant you success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family, and his Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Deputy Chairman | Chairman |
| --- | --- | --- | --- | --- |
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The seventh question of Fatwa no. 18672**

**Q 7: Is it permissible to walk in shoes between the graves despite the text that states:** ﴾O you who are wearing the shoes! Take off your shoes.﴿ **Or as he (peace be upon him) said, or is this specific to the graves that take the form of Lahd (a crevice on the side of a grave facing the direction faced for Prayer) like that of Al-Baqi`?**

**A 7:** Based on the mentioned Hadith, it is Makruh (reprehensible) to walk while wearing shoes between the graves, unless there is a need for that, such as to avoid thorns or heat. However, one must avoid treading on the graves.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| Bakr ibn `Abdullah Abu Zayd | `Abdul-`Aziz ibn `Abdullah Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 16326**

**Q 2: In the Muslims' cemeteries, we find signs with the name, age, date of birth and family name of the dead person written on it. What is the ruling of Islam on that?**

**A 2:** It is impermissible to write on the graves, because the Prophet (peace be upon him) forbade this and that writing on the graves could lead to Shirk (associating others with Allah in His Divinity or worship). This is because it may lead to glorifying them and exaggerating in this regard and coming to believe that they could bring benefit or harm instead of Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|---|---|
| Bakr Abu Zayd | `Abdul-`Aziz Al Al-Shaykh | `Abdullah ibn Ghudayyan | Salih Al-Fawzan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 14506**

**Q 2: Is it permissible to write the words of the Testimony of Faith La ilaha illa Allah (there is no god but Allah) inside a grave and put the dead body on it? Could this be of any benefit to the dead person?**

**A 2:** It is impermissible to write the words of the Testimony of Faith inside a grave and put the dead body on it, because this implies misuse of the Testimony of Faith. This is Bid`ah (innovation in religion). It was authentically reported from the Prophet (peace be upon him) that he said: (Whoever introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 16732**

**Q: 1- Why was Prophet Muhammad's (peace and blessings of Allah be upon him) grave built in its present form, when where we know that there is a hadith forbidding Muslims to build structures on graves and decorate them?**

**2- We would like you to tell us the story and history behind the building of Prophet Muhammad's grave.**

**3- How were the graves of the members of Prophet Muhammad 's household and those of the Sahabah (Companions of the Prophet Muhammad) built?**

**4- Are there any graves in the Kingdom of Saudi Arabia over which are structures, or are there any decorated graves, especially those of important Saudi individuals?**

**5- Is there a law that bans people to build structures on graves in Saudi Arabia?**

**6- Your Eminence, what is your opinion on decorating graves as an expression of great love and respect for the dead?**

**A: 1:** Al-Masjid Al-Nabawy was established by Prophet Muhammad (peace and blessings of Allah be upon him) on Taqwa (fear) of Allah, The Most Exalted and Glorified. The Prophet (peace and blessings of Allah be upon him) was not buried there after his death; he was buried in a grave in `Aishah's room (may Allah be pleased with her) outside the Masjid (mosque). When Abu Bakr died (may Allah be pleased with him), he was buried in the same room next to the spot of the Prophet. And when 'Umar, (may Allah be pleased with him) died, he too was buried in a grave next to them in the room. `Aishah's room was formerly outside the Masjid to its left. When `Uthman (may Allah be pleased with him), expanded the Masjid, he did not incorporate the room to the prayer hall.



The room was later added to the Masjid after the era of the Rightly-Guided Caliphs during the reign of Al-Walid ibn `Abdul-Malik towards the end of the first Hijri century. This did not happen with the counsel of the people of knowledge.

As for the present structure on Prophet Muhammad's grave, it is a more recent addition. Perhaps it was intended to protect the Prophet's grave.

**2:** Prophet Muhammad (peace and blessings of Allah be upon him) gave commands to bury the dead of his Sahabah and members of his household in the grave of Al-Baqi` (Al-Baqi` cemetery). He used to level the graves and did not allow adding earth other than that which was dug up from it. He did not raise the grave above the ground more than a hand span nor did he decorate, plaster or build anything on them.

**3:** Praise be to Allah, there are no graves in Saudi Arabia with any structures built over them. Saudi scholars prohibit building on graves and command people to level them, following the Sunnah (acts, sayings or approvals of the Prophet Muhammad) of the Prophet (peace and blessings of Allah be upon him). Furthermore, they command people not to raise the grave so that they are no more than one hand span above the ground. The Salaf (Righteous Predecessors) used to mention in their will

that their graves be only one hand span high above the ground. On the authority of Abu Al-Hayyaj who said that `Aliy (may Allah be pleased with him) told him: "Should I not send you on the same mission as that on which the Messenger of Allah sent me?" He added: ﴾Spare no picture from being wiped out, and leave no high grave unleveled.﴿ Recorded by Imam Muslim. Muslim scholars also forbid writing on graves or decorating them because this leads to extreme veneration of the dead, which is among the means leading to Shirk (associating others with Allah in His Divinity or worship). For this reason, the Prophet (peace and blessings of Allah be upon him) forbade plastering graves, sitting on them or building



on them. Important individuals in Saudi Arabia do not have distinguished graves, but are buried in common Muslim cemeteries like the rest of the people.

**4:** In the Kingdom of Saudi Arabia, there is no specific civil law for graves; only the Sunnah of Prophet Muhammad (peace and blessings of Allah be upon him) regarding graves is followed.

**5:** It is impermissible to decorate graves, build structures over them, plaster, color, inscribe or draw on them since these are all forbidden acts in Islam. What must be done for a Muslim who dies is to make Du`a' (supplication) for him, ask Allah to have mercy upon him, give out in charity and dedicate the reward to the dead and so forth.

May Allah grant you success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family, and his Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Member | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | `Abdul-`Aziz Al Al-Shaykh | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah ibn Baz |

Fatwa no. 16296

**Praise be to Allah, Alone, and Peace and Blessings of Allah be upon Prophet Muhammad after whom there is no other.**

**The Permanent Committee for Scholarly Research and Ifta' has viewed the letter submitted to his Eminence, the General Mufti from the delegate of the department of Islamic Affairs and Endowments, in Sharjah the United Arab Emirates,**

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**and which was referred to the Committee of the Council of Senior Scholars in letter no. (1805) dated 17/4/1413 A.H. His Eminence asked the following question:**

**Attached is an alleged photograph of Prophet Muhammad's (peace and blessings of Allah be upon him) grave which is widely distributed in the United Arab Emirates. We would appreciate it if you give us a Fatwa, message or advice which we can publish to raise public awareness on the consequences of this deception.**

After examining the inquiries, the Committee answered as follows:

Having investigated the matter, the Committee deccided to write to the official in charge of the Affairs of Al-Masjid Al-Nabawy Al-Sharif. We received letter no. (690/1) dated 18/6/1414 A.H. which stated that the Committee examined the attached photograph and compared it to the real site. Their report is as follows: Comparing the Prophetic room to the one in the photograph, we conclude that the photograph is not genuine and that it was originally hand painted. End of report.

Based on this, the photograph mentioned is fake and does not represent the true structure of the grave of the honored Prophet. Even if we assume that it matches the real grave of the Prophet, it is impermissible to circulate the photograph and revere it because it will lead to extremism and Shirk (associating others with Allah in His Divinity or worship) and the various paths leading to it. For this reason, it is forbidden to draw the Prophet's grave, sell the drawings or acquire them. It has been authentically narrated that the Prophet Muhammad

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forbade this in order to block all avenues to Shirk and extremism.

May Allah grant you success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family, and his Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|---|---|
| Bakr Abu Zayd | `Abdul-`Aziz Al Al-Shaykh | `Abdullah ibn Ghudayyan | Salih Al-Fawzan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

Fatwa no. 16297

Praise be to Allah, Alone, and may Peace and Blessings of Allah be upon Prophet Muhammad after whom there is no other prophet.

The Permanent Committee for Scholarly Research and Ifta' has viewed the inquiry submitted to his Eminence, the General Mufti and which includes the following:

Written on the graves in the graveyard of Al-Nasim in Riyadh are numbers that distinguish the graves from each other. Also, the walls have a list of these numbers. Is this permissible?

Letter no. (1094/2) dated 29/4/1413 A.H. was directed to his Eminence the general chairman of the local office of the Call and Guidance to send two officials from the office to find out the facts and the answer was sent in letter no. (814/9 d) dated 8/6/1413 A.H. Attached was a report compiled by the two officials, respected Shaykh Muhammad ibn Nafjan Al-Tuwijry and respected Shaykh Muhammad ibn Hamad Al-Mashuh. It stated the following:

Following the instructions of his Eminence, the general chairman, concerning what was mentioned to him about



the graveyard of Al-Nasim and after inspecting the cemetery, we state the following:

1- There are rags of various colors tied to the grave stones.

2- Pipes, two panels, and steel bars are next to the grave stones.

3- The grave stones are painted in various colors.

4- The graves are painted in green stripes; the surface of some graves are painted with green paint.

5- There graves are numbered such as no. (5), (15) and (55). We found only one name, Musaid ibn Dalim, written on a grave.

A list with serial numbers was found on a plate nailed to the cemetery wall; between each two columns is a number written made by the municipality. Moreover, there is some graffiti of names and various numbers that seemed to have been made by youths.

After the committee has examined the marks on the graves which people had made and extensively added to them, it concluded that:

**First:** It was reported that the Prophet Muhammad (peace and blessings of Allah be upon him) gave orders to mark the grave of `Uthman ibn Mazh'oun with a stone. This was recorded by Abu Dawud in his Sunan in a Hadith Mursal (a hadith with no Companion of the Prophet in the chain of narration) from a narration by Al-Muttalib ibn `Abdullah, one of the Successors. The hadith was also recorded by Al-Bayhaqy and narrated by Ibn Sa`d and Ibn Abu Shaybah and Al-Hakim. In its chain of narrators, is Al-Waqidy, who is Matruk (a narrator whose hadith transmission was discarded due to unreliability). However, this hadith was recorded by Ibn

Majah in his Sunan from a report by Anas (may Allah be pleased with him) and was ranked as fair by the great scholar of hadith, Ibn Hajar in (Al-Talkhees Al-Khabeer) and Al-Buseiry in (Al-Zawa'id).

**2:** It is impermissible to mark a grave by writing on it, whether a name, number, the name of a tribe and the like. This is because of the general implication of the report of Jabir (may Allah be pleased with him) who said that the the Messenger of Allah (peace and blessings of Allah be upon him) forbade plastering graves, sitting on them or building structures on them [recorded by Abu Dawud, Al-Nasa'y, Ibn Majah and Al-Hakim. It was first compiled in Sahih Muslim].

**3:** It is impermissible to mark graves by drawing the picture of the deceased on them. The reason for prohibiting writing on graves is due to the reasons mentioned above while the reason for prohibiting drawings is due to the sound hadiths that strongly forbid drawing pictures of people. Rather, the prohibition of this matter is even greater in lieu of writings and drawings on graves, as this may lead to a direct path for Shirk (associating others with Allah in His Divinity or worship) and idol worship.

**4:** It is impermissible to mark graves with mortar, plaster, clay or the like because of the established prohibition of plastering graves in the hadith mentioned above, on the authority of Jabir, since clay and other materials fall under the same ruling.

**5:** Marking the graves with paint, green or otherwise, is the same as plastering. Therefore, it is impermissible to use it.



**6:** It is a form of extremism to mark graves with marble slabs, specifically made for this purpose. The Salaf (Righteous Predecessors) did not mark graves in this manner, therefore we should follow in their footsteps and abstain from doing so.

**7:** It is impermissible to mark graves with rags tied to the grave stones, a prevalent practice used for Tabarruk (seeking blessings).

May Allah grant you success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family, and his Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|---|---|
| Bakr Abu Zayd | \`Abdul-\`Aziz Al Al-Shaykh | \`Abdullah ibn Ghudayyan | Salih Al-Fawzan | \`Abdul-Razzaq \`Afify | \`Abdul-\`Aziz ibn \`Abdullah ibn Baz |

Fatwa no. 18587

**Praise be to Allah, Alone, and may Peace and Blessings of Allah be upon Prophet Muhammad after whom there is no other prophet.**

**The Permanent Committee for Scholarly Research and Ifta' has viewed letter no. (53103) dated 25/7/1416 A.H. that his Eminence, the General Mufti received from his Highness, the prince of Riyadh. Enclosed was a suggestion proposed to his Eminence from the honored Shaykh `Abdullah ibn Salih Al-Qasir concerning marking graves etc... It was referred to the Committee of the Council of Senior Scholars in letter no. (3735) dated 1/8/1416 A.H. and included the following:**

**Lately, visitors to the graveyard have come to notice**

(Part No. 7; Page No. 364)

**a consistent practice by some Muslim foreign nationals in marking the graves of their dead, which may be due to the great number of incomers. Such practices have become so widely spread that we fear that many of them and other forms of Bid`ah (heresy in religion), which contravene Islamic law, may be passed on to people in this country. If your Highness, may Allah reward you, deems it appropriate, would you ask the concerned authorities to consider the numbering of all the rows of graves. In the event that you find this proposal favorable, the authority responsible for issuing Fatwa in this regard will be asked about the legal validity of extending it to all cemeteries. Perhaps it will satisfy the need of the relatives of the deceased and through it Allah will block the means to Bid`ah in this pure land.**

After thorough investigation of the matter, the Committee for Fatwa answered that the Sunnah (acts, sayings, or approvals of the Prophet Muhammad) permits the relatives of the dead to mark their graves with stones or the like as mentioned in the Sunan (Hadith compilations classified by jurisprudential themes) of Abu Dawud that Prophet Muhammad (peace and blessings of Allah be upon him) marked the grave of `Uthman ibn Mazh'oun with a stone and said: "I mark my brother's grave with this (stone)."

However, it is not permissible to put numbers on the graves because it is a way of writing on graves, which was a forbidden act by the Prophet (peace and blessings of Allah be upon him), as well as a way of plastering and painting graves, building structures over them and so forth of other Bid`ahs. It has been related from the Prophet Muhammad (peace and blessings of Allah be upon him) that he prohibited plastering graves, building over them or making engravement on them. This is because the relatives of deceased are expected only to make Du`a' (supplication) for their dead and ask Allah to have mercy upon them, whether or not they can recognize their graves.

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May Allah grant you success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family, and his Companions!

Permanent Committee for Scholarly Research and Ifta'

| Member | Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

Fatwa no. 20201

**Q: Some people in Shaqra' Governorate intend to volunteer to make pathways from bricks and cement in the cemetery for people to walk on. Now, the question your Eminence is: Is this legally permissible, or they should better make the pathways without using cement or bricks, which may give rise for later generations to take it as a tradition make other additions, thus gradually introducing Bid`ahs (heresies in religion)? Please give us a Fatwa on this matter, may Allah reward you!**

**A:** You should keep the cemetery as it is without any changes. Whoever seeks to find his way through it to visit a grave or to achieve any other permissible reason, may pass between the graves and avoid stepping on them. Making pathways in the manner described in the question may lead to other unlawful practices and also because they will narrow spaces between the graves and take up part of the graveyard. The clear spaces in the cemetery may later be needed for burials.

May Allah grant you success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family, and his Companions!

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**Fatwa no. 20480**

**Q: Al-Birr charitable society in Al-Jouf has a plan to write the formula of bidding Salam (Islamic greeting of peace) to the dead on a large board and in clear inscription and post it at the entrance of the local cemetery. They do so to help remind the people to recite it during burials and during their visits to the dead. Therefore, we hope, your Eminence, that you give us the correct formula that we may write on the board.**

**A:** Great priority should be given to teaching people during religious lessons, sermons and the like, the Du`a' (supplication) and etiquettes related to the rulings on entering cemeteries and the manner of sending Salam to the dead from among the Muslims. As for writing the formula of Salam on boards and putting them up on the walls of the cemetery, this act was not observed by the Salaf (righteous predecessors) so you must refrain from doing it.

May Allah grant you success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family, and his Companions!

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**Fatwa no. 20611**

**Q: If a man is sitting in the public road and a funeral procession passes by him, should he stand up or remain seated?**

**A:** If a funeral passes by someone who is sitting and he is not among those who are following it, then he has two options: either to stand until it goes past him, and in this case he will be rewarded for that, Allah willing; or he may remain seated. The matter is open to choice because it was authentically reported from

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the Prophet Muhammad (peace and blessings of Allah be upon him) that he did both options. This is the opinion of Imam Ahmad, Is-haq, and Ibn Habib and Ibn Al-Majishun and these two latter scholars belong to the Maliki Madh-hab (School of Jurisprudence). This is also supported by what was recorded by Al-Bukhari, and Muslim on the authority of `Amir ibn Rabi`ah (may Allah be pleased with him) from the Prophet Muhammad (peace and blessings of Allah be upon him) that he said: ﴾Whenever you see a funeral procession, stand up until the procession goes past you.﴿ In another narration by them on the authority of Ibn 'Umar (may Allah be pleased with him and his father) from `Amir ibn Rabi`ah (may Allah be pleased with him) from the Prophet Muhammad (peace and blessings of Allah be upon him) that he said: ﴾If any of you sees a funeral procession and he is not following it, then he should stand up and remain standing until he goes past it, or it goes past him, or until the coffin is put down before it goes past him.﴿ As for those who claim that the command to stand up is abrogated, like Imam Malik and Abu Hanifah, this was commented on by Al-Nawawy who said that abrogation exists only when there is a difficulty to combine both rulings. However, it is possible to combine them in this case. He added that the opinion he is inclined to is that it is Mustahab (desirable) to stand up.

In addition, there is no authentic evidence forbidding standing when there is a funeral procession passing by. Hence, the fact that the Prophet Muhammad (peace and blessings of Allah be upon him) sat down after his command for people to stand up in such a situation is proof of the permissibility of sitting.

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May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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Fatwa no. 20386

**Q: It is my great pleasure to bring to your attention that your loyal son, his Excellency, the Minister of Rural Development in Malaysia, al-Hajj Anwar ibn Al-Hajj Musa agreed to allocate a sum of money for the erection of three boards in Islamic cemeteries, commencing with the cemetery that is in his constituency. These boards will contain the correct rulings concerning graveyards including what you mentioned in your Fatwa no. (19246) dated 17/11/1417 A.H. The second board will contain some statements of condolence in addition to explanation of the questions of Munkar and Nakir (the two angels who test the faith of the dead in their graves). The third board will expose the rulings concerning the general etiquettes of visiting the graves. This came as a response to a suggestion that I have recently made. The Minister entrusted me to select the Ayahs (Qur'anic verses) and the relevant statements that convey the above-mentioned expressions. But I feel it is a great responsibility and fear that I may fail to provide the correct information in this regard. So, first, I hope that Your Eminence would express your opinion on this project, and then write the rulings and etiquettes concerning the above, so that I could translate them into the Malaysian language (Malay) and then execute the project. Obviously, the boards, with the aid of Allah (Most Exalted be He), will be a means to help raise awareness of Muslims, reminding them of the Hereafter, and teaching them the correct manners, especially with regard to visiting the graves. Your work will, by the will of Allah, benefit us and all Muslims. May Allah reward you greatly!**



**A: First:** Rulings concerning graves:

**1-** It is impermissible to build on graves, plaster them, use electricity to light the place and the like. This is because these matters may be a means leading to Shirk (associating others with Allah in His Divinity or worship) by making Du`a' (supplication) to the dead and seeking their help instead of Allah.

**2-** It is impermissible to offer prayer or make Du`a' at graveyards, even if nothing is built on them, due to the words of the Prophet Muhammad (peace and blessings of Allah be upon him): ("You must not take graves as mosques; I forbid you to do that") .

**3-** It is also impermissible to raise the level of the graves above the ground more than a hand span because this is the description of the Prophet's grave and the graves of those of the Sahabah (Companions of the Prophet). The Prophet Muhammad (peace and blessings of Allah be upon him) told `Aly ibn Abu Talib (may Allah be pleased with him): ("Leave not a high grave unlevelled.") A high grave is that which is raised above the ground and leveling it is to remove the projected part of the structure beyond the one hand-span height.

**4-** Do not disrespect graves by sitting or tread on them, throwing garbage on them, letting water flow over them or any other means of desecration. A wall must be built around the cemetery to preserve it from any such desecration. This is because it was authentically attributed to the Prophet Muhammad (peace and blessings of Allah be upon him) that he forbade plastering graves, building over them, and sitting or writing on them .

5- After placing a dead Muslim in the grave, it is recommended for those attending the funeral to stand by the grave and make Du`a' and Istighfar (seeking forgiveness from Allah) and ask that Allah make him steadfast when he is questioned by Munkar and Nakir in the grave. When the burial of a dead Muslim was concluded, the Prophet Muhammad (peace and blessings of Allah be upon him) ﴾would stand by the grave and say to his companions:

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"Ask Allah to make your brother steadfast for he is now being questioned"﴿ .

6- If a Muslim passes by Muslim graves, it is recommended that he says: (Peace be upon you, inhabitants of the graves from among the believers. Verily we will, Allah willing, (surely) follow you. May Allah have mercy on those among us who have come first and those who are to come later. We ask Allah to give us and you well-being. O Allah! Do not deprive us of their reward, do not let us fall into Fitnah (temptation) after them and Forgive us and forgive them).

**Second:** Visiting graves:

1- It is recommended for Muslim men to visit the graves of Muslims to make Du`a' and Istighfar for them, ask Allah to have mercy on them, and to take heed and admonition from the dead.

2- It is impermissible for women to visit the graves because the Prophet Muhammad (peace and blessings of Allah be upon him) cursed women who visit graves, those who take graves as mosques and those who light lamps over them. Women are emotionally weak, and their excessive grief may lead them to do what is impermissible.

3- It is not lawful to visit graves for the purpose of seeking help from the dead and invoke them besides Allah. Such visits are Bid`ah (heresy in religion) and Shirk (associating others with Allah in His Divinity and worship) and men and women are not allowed to do these acts. What is lawful is that when a Muslim visits the grave of his acquaintances or relatives, he is to salute them, make Du`a' and Istighfar for them and then leave the graveyard.

**Third:** Offering consolations:

1- It is recommended to offer condolences to the family of the deceased by saying:

(Part No. 7; Page No. 371)

(May Allah perfect your consolation, compensate you for your loss and forgive the sins of your deceased).

2- It is recommended that enough food is prepared for the mourning family by relatives or neighbors. The Prophet Muhammad (peace and blessings of Allah be upon him) said: ﴾Make food for the family of Ja`far, for there has come to them that which will keep them busy﴿ .

3- It is impermissible to hold ceremony after the funeral, gather people to attend it or for the family of the deceased to prepare food for consolers or disrupt their life. Jarir ibn `Abdullah (may Allah be pleased with him) said: "We used to prepare the gathering place for the family of the deceased and prepare food for them).

**A word of caution:**

These rulings are to be translated into the languages used in your country, put in print and distributed so that people may benefit from them. They are not to be written on boards on the cemetery wall because this was not done by the Salaf (righteous predecessors).

May Allah grant you success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family, and his Companions!

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**The ninth question of Fatwa no. 20844**

**Q 9: What is the ruling on placing boards with guidelines and directions in the cemetery for visitors and those holding funerals? Basically, these boards are for the description of performing funeral prayer and for warning against ssome**

(Part No. 7; Page No. 372)

**Bid`ah (heresy in religion) and the like. Please give us a Fatwa on this matter may Allah reward you!**

**A 9:** What is lawful is to teach people during sermons, religious lessons and other permissible means the rulings concerning the etiquettes of visiting graveyards. As for writing these instructions on boards and hanging them in cemeteries, this was not from among the practices of the Salaf (righteous predecessors). So, you are not to do it.

May Allah grant you success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family, and his Companions!

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**The second question of Fatwa no. 20828**

**Q 2: There is an old cemetery which contains several graves. There is currently a plan to dig a trench for lavatories nearby this cemetery. The digging of this trench is likely to cause water leakage to these graves. Is this legally permissible?**

**A 2:** It is impermissible to dig a trench next to an Islamic cemetery so as to protect it from damage. A wall is to be put around the cemetery if there isn't one already.

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**The eighth and tenth questions of Fatwa no. 20844**

**Q 8: What is the ruling on marking graves with paint, clay, wood, tiles or writing on them the name of the tribe of the dead, ...etc? How should we deal with these acts, if any of them already exist? Please give us a Fatwa, may Allah reward you!**

**A 8:** Marking graves with a rock and similar things is permissible. The Sunnah (acts, sayings or approvals of the Prophet Muhammad) includes evidence to proves the permissibility of this act. It was proven that the Prophet Muhammad (peace and blessings of Allah be upon him) gave orders to mark the grave of `Uthman Ibn Mazh`un with a rock. As for marking the grave with paint and other colored materials, or emblems of a certain tribe or communities, all these matters are Bid`ah (heresy in Islam), which is not permissible. What is Mashru` (permissible) in Islamic law is sufficient, praise be to Allah.

**Q 10: What is the ruling on making numbers on the walls of the graveyard to identify the graves? It should be mentioned that these numbers are quiet useful; they are not fixed on the graves, but only on the wall of the graves. These numbers will allow us to dispense with many of the markings that are currently placed on the graves. Please give us a Fatwa, may Allah reward you!**

**A 10:** It is not permissible to place numbers on graves or on the walls of graveyards, since this is emphatically indicated in the prohibition of writing over the graves and may be used as a pretext leading to this.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family, and his Companions!

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**The third question of Fatwa no. 20844**

**Q 3: What is the ruling on driving one's car inside the graveyard when following a funeral procession? It should be mentioned that sometimes there are old people who can only reach the grave of the deceased by car. Please give us a Fatwa, may Allah reward you!**

**A 3:** There is no harm in cars entering the graveyard provided that the drivers are careful not drive over the graves or harm people.

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**The sixth question of Fatwa no. 20844**

**Q 6: Is it permissible to illuminate the entrances to graveyards in order to light the road when there is a funeral at night, knowing that the lighting is not intended for the burial process, but only to enlight the pathway to grave? Please give us a Fatwa, may Allah reward you!**

**A 6:** Permanent lighting of the pathways of and entrances to graveyards is not permissible. As for using some means of temporary lighting when there is a funeral procession at night, such as torches, there is nothing wrong with this.

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**The sixth question of Fatwa no. 16396**

**Q 6: We carry the coffin of the deceased person from his home to the graveyard, walking on foot for half an hour. During this journey, when the deceased is an old person, we repeat the following celebration: "Glory is to Allah, praise is for Allah, and Allah is the Greatest." But, when the deceased is a young person, we repeat the saying: "la ilaha illa Allah Muhammad rasulullah (none has the right to be worshipped except Allah, and Muhammad is Allah's Messenger)". Yet, some contemporary scholars objected to this and said: "This is not permissible. Rather, those carrying the deceased and those following the funeral to the grave should keep quiet." Yet, keeping silent tempts people to indulge in idle talk about the matters of the worldly life, regarding selling, buying, ...etc, while following the funeral or during the burial of the deceased. What is the correct ruling on this matter?**

**A 6:** Reciting Dhikr (Remembrance of Allah) while carrying the deceased in the funeral procession is a Bid`ah (heresy in religion). Thus it is not permissible. It becomes most disapproved when it is done collectively.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family, and his Companions!

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**The fifth question of Fatwa no. 21264**

**Q 5: What is the view of Islam on making `Ataqah for the deceased. It is said that it**



**protects the deceased from Hellfire. 'Ataqah consists of reciting Surah Al-Ikhlas and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) one hundred thousand times. Is this true that it shields the deceased from the Fire?**

**What is the view of religion on reciting the whole Noble Qur'an and dedicating the reward of the recitation to the soul of the deceased? Does the recitation of the complete Noble Qur'an and dedication of its reward for the deceased truly benefit him? In general, what can benefit deceased so that we may do it in his favor?**

**A 5:** As for reciting the Noble Qur'an in full or in part and dedicating its reward for the deceased, there is no evidence to indicate its benefit to the deceased. Thus, this habit should be abandoned and what authentically was proven to have been done by the Prophet Muhammad, i.e., giving Sadaqah (voluntary charity) on behalf of the dead, supplicating to Allah for him, and performing Hajj (pilgrimage) and `Umrah (lesser pilgrimage) on his behalf, would be observed.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family, and his Companions!

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**Fatwa no. 16401**

**Q: We, the residents of Badiyat al-Birak village, have a custom that if one of the villagers died, the neighbors and others would give Sadaqah (voluntary charity) for the grave diggers. This Sadaqah might be a sheep, dates, ...etc, and it is not spent out of the property of the deceased or from his heirs. If it is a goat, people would cook it nearby the grave in order for the diggers to eat of it. The intention behind spending out this charity is the seeking of Allah's Countenance through giving it to such people. Thus, what is the ruling on this practice, both on giving in charity and on cooking food within the grounds of the graveyard? Also what is the ruling on**



**performing Salah (Prayer), whether it is the obligatory Salah or Janazah (Funeral) Prayer, nearby the graveyard?**

**A:** Giving Sadaqah nearby the grave and in the manner mentioned in the question is certainly an act of Bid`ah (heresy in Islam) that should be condemned, since it lacks sound proof from the Qur'an or Sunnah (acts, sayings or approvals of the Prophet Muhammad). It is one of the superstitious practices of ignorant people that contradicts Shari`ah (Islamic law). The Prophet Muhammad (peace and blessings of Allah be upon him) said: ("Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected.") Rather, it is permissible to give Sadaqah on behalf of the deceased at any place other than the graveyard and at any time other than that of the burial. Nearby the grave, one is also allowed to supplicate Allah upon the burial asking Allah to forgive the sins of the deceased and keep him steadfast on the truth as commanded by the Messenger (peace and blessings of Allah be upon him). As for offering Salah on the grounds of the graveyard, the only permissible Salah is that of Janazah Prayer. In other words, neither supererogatory nor obligatory Salah is permissible there, since the Prophet Muhammad (peace and blessings of Allah be upon him) forbade us to take the graves as places of worship and forbade us from facing in their direction when performing Salah. It was authentically reported that the Prophet Muhammad (peace and blessings of Allah be upon him) offered Janazah Prayer for a dead nearby his grave when he missed to offer it in the Masjid.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family, and his Companions!

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**The first and third questions of Fatwa no. 18209**

**Q 1: What is the ruling on Du`a' (supplication) for a deceased person nearby his grave at the time of his burial, with those attending the funeral saying "Amen!" upon hearing the Du`a' said by one of them? What is the Shar`y (Islamically lawful) formula of Du`a' following his burial? Where should the person supplicating Allah for the deceased stand in relation to the grave?**

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**A 1:** It is recommended upon burying a deceased person to stand by his grave, implore Allah's Forgiveness for him, and ask Allah to make him steadfast when being questioned in the grave, since the Prophet Muhammad (peace and blessings of Allah be upon him) said to his Sahabah (Companions of the Prophet) upon burying some deceased people: ﴾Seek forgiveness for your dead brother, and implore Allah to grant him steadfastness, for he will now be questioned .﴿

however, Du`a' should be said neither collectively nor with one saying it and the others saying "Amen!", since neither of them was reported from acts of the Prophet Muhammad. Rather, everyone should make Du`a' for the deceased individually. It does not matter whether they are standing to the right or to the left side of the grave, or even in front of it or behind it.

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**Q 3: When a dead person is put in their grave, would all or only some of the knots on their shrouds be untied? If it is some, which knots exactly are to be untied? Would their faces be disclosed on placing mudbricks on them, or would they be left covered?**

**A:** Yes, the knots on the shroud are to be untied after putting the dead person in the grave, because there is no need for them anymore; and the face of the dead are not to be disclosed as there is no religious evidence indicating their uncovering on burial.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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**The fourth question of Fatwa no. 19772**

**Q 4: Is it permissible to raise our hands after burying a dead person while reciting Al-Fatihah (Opening Chapter of the Qur'an), or is there a supplication from the Qur'an and the Sunnah (whatever is reported from the Prophet)? Please advise us.**



**May Allah reward you with the best.**

**A:** After burying a dead person, it is Islamically prescribed to stand by the grave, supplicate to Allah to forgive them and grant them steadfastness. This is to be done individually and not collectively. As for reciting Al-Fatihah or other chapters of the Qur'an by the graves, this is a Bid`ah (innovation in religion) that is unlawful to do, as the Prophet (peace be upon him) said: (Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected.)

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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**The third question of Fatwa no. 21121**

**Q 3: When a person dies, some people say about them: "So and so on whom mercy is bestowed died", "So and so who is forgiven [by Allah] died", and other similar phrases. Is this permissible? What is the ruling on this matter?**

**A:** We should say on the deceased Muslim: "may Allah be merciful to them; and may Allah forgive them" as a way of supplication for them. Asking Allah to aid them is lawful. It should not be said: "So and so, on whom mercy is bestowed ..." or "So and so, who is forgiven [by Allah] ...", as such expressions indicate the speaker's being certain of bestowing mercy and forgiveness on the dead. Nobody is certain to have been granted mercy or forgiveness unless there is a proof from the Qur'an and Sunnah (whatever is reported from the Prophet).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 20739

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.

The Permanent Committee for Scholarly Research and Ifta' has reviewed letter no. 93035 dated 15/06/1419 A.H. submitted to His Eminence the Grand Mufty by His Eminence the President of the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV). The letter has been referred to the Permanent Committee by the Secretariat General of the Council of Senior Scholars under no. 3746 on 17/06/1419 A.H. The letter contains questions directed to the Presidency of CPVPV regarding preparing the dead for burial.

The questioner says: I have noted some matters contradictory to Shari`ah (Islamic Law) in some areas [regarding the washing and burial of the dead] and such matters maybe found also in the rest of the country. These are:

1- The persons who wash the dead are not comprehensively aware of how to wash, cleanse, and shroud the dead according to Shari`ah. Rather, they do this hastily to the extent that they start and finish the process of washing and preparing the dead person for burial between the Adhan (call to Prayer) and the Iqamah (call to start the Prayer), this is almost a period of only ten minutes.

2- During the funeral procession, the people loudly say some Adhkar (Remembrances and invocations) like:



Allahu Akbar (Allah is the Greatest); Everlasting is Allah; and (Everyone shall taste death.) etc.

3- The dead person is placed in the grave as follows:

- The grave is made of bitumen (road surfacing material) in the form of crevice from 20-30 cm deep.

- The dead is situated on their right hand side; and, then cement slats are put directly on the corpse to cover the grave.

4- The head and face of a dead person who has been known for their piety are sometimes left uncovered after shrouding to enable the people to get a look at them as a way of showing reverence and respect.

5- After placing the dead in the grave, a person reminds the dead saying: "O so- and -so, when you are asked about your Lord, say: 'My Lord is Allah'", etc.; I have drawn their attention twice to this being wrong.

6- There is indifference as to whether the coffin is carried according to the direction of the procession with the head of the deceased heading toward the Masjid, or vice versa.

So, please, Your Eminence, give us your legal opinion on these points so that we can circulate this matter to benefit people.

After the (Permanent) Committee studied the questions in hand, they answered as follows:

**First,** the Sunnah (action following the teachings of the Prophet, peace be upon him) is to wash and prepare the deceased for burial quickly; so if it is possible to wash the corpse



according to Shari`ah within the period mentioned in the question, there is nothing wrong with this. But if quickness will result in not washing and preparing the deceased for burial in the Shar`y (Islamically lawful) way, this will be unlawful. The washer is to be honest in their job; so they are not permitted to show negligence in any part of it. The Islamically prescribed manner of washing the dead is that the washer has the intention of washing the dead and says "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]" when starting washing, wraps their hand with a wash cloth, washes the deceased's private parts without directly touching them with bare hands, washes the limbs which are washed in Wudu' (ablution) and then washes the head. If the deceased is a man, it is desirable to wash his beard with water and sidr (lote tree/ lotus jujube) or other cleaners such as soap and ushnan (a plant used as a cleaner of good smell). Also trim his moustache and clip his nails if they are long. Then the washer pours water on the deceased's right side and then on the left side. The corpse is to be washed in this way thrice. If three washes are not enough to cleanse the body properly, the washer may wash the corpse five or seven times. The washer is to consider washing as long as the case may need, not according to the washer own desire or quickness. Accordingly, if the corpse is washed properly by washing it once or twice like with living people, this is sufficient. But it is desirable to wash the dead thrice and that washing be stopped at an odd number of times. If three times are not enough, the corpse may be washed five or seven times. This is because the Prophet (peace be upon him) was authentically reported to have said to the female washers on washing



his daughter: ﴾Wash her three, five or more times with water and Sidr and sprinkle camphor on her at the end.﴿ (Related by Al Bukhari and Muslim, and the above wording is of Al-Bukhari) If the deceased is a female, her hair should be braided in three plaits [after having loosened and washed it] and placed behind her back. It is desirable to apply perfume to the dead under the arm-pits, between the thighs and the limbs which they place on the ground on prostrating. Applying perfume to the whole body is also good. After washing the male corpse, the corpse is to be shrouded into three pieces of cloth, not including a shirt or turban. The dead is to be inserted into the shroud, then perfume is to be applied between the body and the shroud. But if he is shrouded into a shirt, Izar (garment worn below the waist) and a wrap or in one wrap only, this will be sufficient. The female corpse is to be shrouded into five pieces of cloth, Dir` (a long shirt covering to the feet), Khimar (veil covering to the waist), Izar, and two wraps. One wrap will also suffice in this respect.

If the washer and the person shrouding a dead person have done as said above or have done only what suffices in this regard within the period of time mentioned in the question, there is no problem with this. But the washer who prepares a deceased person for burial should do their job in the best way,



not concentrating only on what is obligatory in this regard. They are also prohibited to neglect what is obligatory on washing and shrouding the dead. Rather, they are to apply also what is most desirable in this respect. The washer ought to be trustworthy. This is indicated by what has been reported on the authority of `Abdullah ibn `Umar (may Allah be pleased with him and his father) who said: ﴾Only

trustworthy persons should wash your dead.) This is because untrustworthy persons are not trusted regarding washing the dead in the right way and may disclose bad things they might have seen regarding the corpse.

**Second,** raising the voice with Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]") and Dhikr (Remembrance of Allah) during the funeral procession is an abhorrent Bid`ah (innovation in religion) that has no grounds in the religion. The guidance of the Prophet (peace be upon him) in this regard is that the funeral procession produces no voice of Tahlil, reciting Qur'an, etc. nor did he (peace be upon him) instruct his Sahabah (Companions of the Prophet) to do so. Rather, he (peace be upon him) forbade wailing and carrying fire while walking in the funeral procession. Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful to him) said: "It is not desirable to raise voices during funeral processions neither with recitation (of the Qur'an) nor with Dhikr etc. This is the legal opinion of the Four Imams (Abu Hanifah, Malik, Al-Shafi`y, and Ahmad) and the transmitted reports on the authority of the Salaf (righteous predecessors) from the Companions and Tabi`un (Followers, the generation after the Companions of the Prophet). I know no person who has contradicted this opinion." Ibn Taymiyyah (may Allah be merciful to him) also said: "The knowledgeable scholars of Hadith and Athar (narrations from the Companions) agree that this [raising voices with Qur'an and Dhikr]

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has not been followed in the preferred generations."

So the people who carry the deceased to their grave and the procession following are to abide by the Sunnah of the Prophet (peace be upon him) and his Companions (may Allah be pleased with them). They are to follow the funeral in submission to Allah and remembrance of death and what follows after it, without innovating things in the religion that contradict what Allah and His Messenger (peace be upon him) have legislated.

**Third,** the Sunnah is to make Lahd (a crevice on the side of a grave facing the direction faced for Prayer) that is to be closed with mud bricks as did the Companions with the grave of the Prophet (peace be upon him). This tradition is followed by the Muslims from the era of the Companions (may Allah be pleased with them) and the Salaf who follow them up until today. As for the Shaq (a rectangular hole in the bottom of a grave in which the body is buried), it is Makruh (reprehensible), as the Prophet (peace be upon him) was reported to have said: (The Lahd is for us and the Shaq is for others.) (Related by Abu Dawud, Al-Nasa'y, and Al-Tirmidhy) But if it is not possible to make Lahd because of the nature of the land, it is lawful to make Shaq, as Allah (Glorified be He) says: (Allâh burdens not a person beyond his scope.) And: (and has not laid upon you in religion any hardship)

It is also desirable that the grave be wide and deep

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as much as equal to the height of the deceased, as the Prophet (peace be upon him) said: (Dig graves, make them wide and deep.) (Related by Abu Dawud in his Sunan (Hadith compilations classified by jurisprudential themes) The Prophet (peace be upon him) did not specify a certain depth for that purpose, but there is flexibility concerning it, Praise be to Allah. On digging a grave, it is to be taken into account that it is deepened to the extent that prevents the stench of the corpse from fouling the atmosphere, and to save it from being eaten by beasts, etc.

Accordingly, building graves of bitumen that is mixed with cement and closing them with cement slats, contradicts the Sunnah. It is preferable to close the grave with mud bricks, based on the above, but if it is necessary to make Shaq due to the nature of the land, this is permissible.

As for making the grave of bitumen 20-30 cm in depth and covering the same with cement slats, which results in the people touching the corpse and pressing it, this is unlawful and it contradicts the Sunnah as referred to above. Besides, this involves disregard and disrespect of the deceased, while the inviolability of the human being after death is as the same as during their life. Also, digging the grave with such depth does not properly bury the corpse, nor protect it against floods or disclosure of the body.

**Forth,** the Sunnah is to cover the whole corpse of the human being after finishing their washing and shrouding, owing to the statement authentically reported to have been said by `Aishah (may Allah be pleased with her): ﴾When the Messenger of Allah (peace be upon him) died, he was covered with a Hibra Burd (green square decorated garment).﴿



(Related by Imam Ahmad, Al-Bukhari, and Muslim) This was observed by the Companions (may Allah be pleased with them), based on what was followed during the lifetime of the Prophet (peace be upon him). This is indicated by the Hadith of `Aishah (may Allah be pleased with her), the wife of the Prophet (peace be upon him) about the death of the Prophet (peace be upon him): ﴾ Abu Bakr (may Allah be pleased with him) came riding his horse from his dwelling place in As-Sunh. He got down from it, entered the Mosque and did not speak with anybody till he came to me (`Aishah, may Allah be pleased with her), [meaning her dwelling place] and went direct to the Prophet, who was covered with Hibra Burd. Abu Bakr uncovered his face. He knelt down and kissed him and then started weeping and said, "My father and my mother be sacrificed for you, O Prophet of Allah, Allah will not combine two deaths on you. You have died the death which was written for you.﴿ (Related by Al-Bukhari) Uncovering the face of the Prophet after his death while he was still at his dwelling place before the funeral Prayer had commenced indicates the lawfulness of covering the whole body of the dead person and concealing their corpse from the people. Al-Nawawy said in Sharh (Sahih) Muslim: "Covering the dead person is agreed upon consensually by scholars. The wisdom behind this is to conceal the dead body and screen their form that has been changed by death from the looking eyes."

Accordingly, uncovering the face of the dead person for a period of time to enable the people to look at the deceased as a way of showing reverence and respect, as mentioned in the question, is a Bid`ah that has no grounds in the religion and contradicts what has been consensually agreed upon



by the Muslim (scholars). This may also lead to the forbidden exceeding of limits with regards to the dead person's rights or may lead to disclosing their faults if they are seen in a bad form after death. But if the family of the deceased desire to uncover the face of the deceased before or after washing the corpse to kiss or see them for a short while that does not result in delaying preparing the deceased for burial, there is no problem. This is on the condition that the deceased is not seen or kissed by an unmarriageable person of him or her. This is indicated by the above Hadith narrated on the authority of `Aishah and the Hadith of Jabir ibn `Abdullah (may Allah be pleased with him): ﴾When my father was martyred, I lifted the sheet from his face and wept and the Prophet did not forbid me.﴿ (Related by Imam Ahmad in his Musnad [Hadith compilation]; Al-Bukhari who ranked it as Hadith Mu`allaq [a Hadith missing link in the chain of narration, reported directly from the Prophet], Muslim, Al-Nasa'y, Al-Bayhaqy, Ibn Hibban, and other scholars of Hadith) `Aishah (may Allah be pleased with her) said: ﴾The Prophet (peace be upon him) kissed `Uthman ibn Mazh`un when he died; until I saw tears coming down his cheeks.﴿ (Related by Imam Ahmad in his Musnad (vol. 6, p. 56), Abu Dawud, Al-Tirmidhy, and Ibn Majah)

**Fifth,** It is authentically proved according to the Sunnah of the Prophet (peace be upon him) that

after burying the dead and closing their grave that the people ask Allah to forgive them and grant them steadfastness. This is indicated by the Hadith reported by `Uthman ibn `Affan (may Allah be pleased with him): ﴾The Prophet (peace be upon him),



after finishing the burial of a dead person, used to stand by their grave and say: Ask Allah to forgive your brother and grant them steadfastness, as they are now questioned.﴿ After finishing the supplication, seeking forgiveness for the deceased person and asking Allah to grant them steadfastness, the people leave. This is what is lawful and proved according to the Sunnah of the Prophet (peace be upon him). As for reminding the dead saying: "O so- and - so, when you are asked about your Lord, say: 'My Lord is Allah'", etc., and reminding them to say Shahadah (Testimony of Faith) after burial, this has no grounds in the religion. It was not done by the Prophet (peace be upon him) or his Companions (may Allah be pleased with them). Ibn Al-Qayyim (may Allah be merciful to him) said: "The Messenger of Allah (peace be upon him) would not recite (Qur'an) by graves, nor would he remind the dead to say 'la ilah illa Allah'. The Hadith related about reminding the dead person to say specific words is not authentic." Mentioning the good things and piety signs seen on a person after their death without exaggerating about their state and without saying this at a certain time or place is permissible. This is so that the people know about the deceased, supplicate to Allah and seek forgiveness for them and follow their examples with regards to good deeds. But this should not be done as a tradition to be followed on a person's death by standing by their grave to mention their good deeds and traits for the reasons mentioned above. In addition to this, exceeding limits in regards to the dead being taken as a source of blessing by the ignorant and lay-people, this may bring about un-praiseworthy consequences.

**Sixth,** as far as we know there is nothing related in Shari`ah regarding carrying the coffin according to the direction of the procession with the head of the deceased heading toward the Masjid, so there is flexibility about this matter.



What is easier in this regards to those who carry the coffin is given priority, whether to enter the Masjid with the head or the feet of the corpse directed toward the Masjid. Both directions are permissible so no person is to be criticized or blamed for choosing either direction.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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## Burying Muslims with Christians in the Same Graveyard

**Fatwa no. 15267**

**Q: I am an Muslim immigrant in Canada. My country of origin is Algeria. My father lived in Algeria. He suffered from a chronic disease for a long time. He had to travel to France to get medical treatment. Yet, it was Allah's will that he died there and we buried him in a cemetery for Christians. I was still a young man when he died 26 years ago. Now that I grew up, became a man and a father, I want to relieve my conscience and fulfill my duty towards my father.**

**My question is: Is it permissible for me to exhume his body out of the cemetery of the Christians and rebury his remains in the graveyard of Muslims? Please give me a Fatwa in this regard, may Allah reward you greatly.**

**A:** It is obligatory that his remains should be disinterred from the cemetery of the Christians and reburied in the graveyard where Muslims bury their dead.

May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet Muhammad and his family, and his Companions!

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Fatwa no. 16057

**Q: My father died eighteen years ago. He was buried in a Christian cemetery in France. Is it permissible for me to exhume his body out of that cemetery and rebury his remains in the graveyards of**

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**Muslims? It is worth mentioning that before his death he instructed me to bury him in Algeria, but at that time I had no money nor could I devise any other plan to execute his will.**

**A:** It is not permissible to bury a Muslim person in the cemetery of the Kafirs (disbelievers). But, if it so happened, his remains should, by any means, be exhumed and moved to the graveyard of Muslims, if they have one there. Else, he should be moved to any other place void of any grave of the disbelievers.

May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet Muhammad and his family, and his Companions!

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**The fifth question of Fatwa no. 17941**

**Q 5: Most of the immigrant Muslims who live here in Russia do not perform Salah (Prayer), due to the impress the Russians have had on them over the long years. Only the elders of them, aged seventy years or older, perform Salah. Thus, if any of the Muslim Arabs died here, should we bury him in the cemeteries of the Russians, or we should fly his body to his Muslim country?**

**A 5:** Whoever died while deliberately abandoning Salah is not a Muslim and should not be buried in the graveyards of Muslims. The Prophet Muhammad (peace and blessings of Allah be upon him) said: ﴾What makes one a disbeliever is the abandonment of prayers.﴿ (Recorded by Imam Muslim). Whoever died while testifying that there is no deity but Allah and that Muhammad is the Messenger of Allah, regularly establishing Salah, and committing no sins that are on contradiction of Islam, must not be buried in the cemeteries of the Kafirs (disbelievers). Rather, he should be transferred to either to his Muslim country or to the nearest Muslim graveyard where he is to be buried.



May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet Muhammad and his family and his Companions!

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**Fatwa no. 21522**

**Q: An Iraqi brother died in a car accident. I think he was a righteous person, and Allah is sufficient for him. I do not commend and praise anyone in front of Allah. He wrote a will that he should be buried in this land, i.e., in Germany. Actually, there is a Muslim graveyard beside those of the Christians but it is separate from them. Yet, there arose two problems concerning his burial:**

**1- The law of the land prescribes that the deceased is to be buried in the box, following all the terms as apply to Christians. A contract, which lasts for twenty years, beginning from the burial of the deceased, is signed between the family of the deceased and the German municipality responsible for the graveyards. According to this contract, the bereaved family of the deceased is to pay 500 German Marks, i.e., the equivalent of 2500 U.S. dollars in instalments until the end of the term, i.e. twenty years. At the end of this term, the family should renew the contract for another twenty years. In the case of non-renewal, the remains of the dead will be dug out, burnt, and the place will be cleaned for burying another dead according to the same conditions as before.**

**2 - If the deceased brother had made his will without knowing all these regulations, should we not abide by his will and fly his body to a Muslim country, by way of honoring him and saving his body from all this hassle?**



**3 - If we transfer his body to a Muslim country, it will be shipped in a tin box (a type of metal), according to the regulations followed in these countries (Europe) that ban shipping of corpses inside wood boxes. It should be known that the tin box is so firmly-secured in order to preserve the body from decomposition. If this box should be opened, it will result in health problems for those who will open it. This is what had already happened in some Arab countries, where the box was broken open resulting in the death of two people due to the bacteria coming out of it.**

**It is worth mentioning that the body of the deceased here is washed and shrouded, according to the rules of the Shari'ah, before being put in this box.**

**A:** If the situation is as you have mentioned, the deceased should be washed, shrouded, and Janazah (Funeral) Prayer should be offered to him. There is no sin in putting him within the mentioned tin box after that. He should be moved to the graveyards of Muslims in any Muslim country. There is no sin in placing him in the mentioned tin box without opening it.

May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet Muhammad and his family and his Companions!

**Permanent Committee for Scholarly Research and Ifta'**

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(Part No. 7; Page No. 395)

**The first question of Fatwa no. 18795**

**Q 1: Is it permissible for a Muslim to follow the funeral procession of a deceased who is Christian?**

**A 1:** It is not permissible for a Muslim to follow the funeral of a Christian or any other Kafirs (disbelievers). He is not also permitted to attend the burial of non-Muslims, because Allah forbade us to take the Kafirs as close friends. Allah (Glorified be He) said: ﴿O you who believe! Take not the Jews and the Christians as Auliyâ' (friends, protectors, helpers), they are but Auliyâ' of each other.﴾ And: ﴿And never (O Muhammad صلى الله عليه وسلم) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allâh and His Messenger, and died while they were Fâsiqûn (rebellious, - disobedient to Allâh and His Messenger صلى الله عليه وسلم).﴾ This proves that the ruling includes all the Kafirs: The Jews, the Christians, Magians, Idolaters and hypocrites. Following their funerals is part of following their ways.

May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet Muhammad, his family and his Companions!

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**Fatwa no. 15328**

**All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets. To proceed:**

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**The Permanent Committee for Scholarly Research and Ifta` has examined the Fatwa request submitted to His Eminence, the General Chairman, from his Excellency, the General Manager of Obstetric and Pediatric Hospital in Jeddah, and referred to the Committee from the General Secretariat of Council of Senior Scholars under no. 2254, dated 11/5/1412 A.H. in which his Excellency asks:**

**We hope if Your Eminence could answer the following enquiry:**

**A child born to non-Muslim parents may die before delivery in the mother's womb or a few hours after birth. Are such children dealt with as Christians (like their parents) or as Muslims according to their Fitrah (innate pure nature)? Where should they be buried? May Allah reward you with the best!**

After the Committee examined the Fatwa request that was submitted, it answered as follows: If the situation is as you have mentioned, those children are dealt with as non-Muslims and are not to be buried in the graveyards of Muslims.

May Allah grant us success! Peace and blessings be upon our Prophet Muhammad, his family and Companions!

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**The second question of Fatwa no. 17940**

**Q: A group of Muslim immigrants**

(Part No. 7; Page No. 397)

**to non-Muslim countries collect contributions from among themselves, either monthly or annually, and dedicate these funds to sending back the corpse of any member of the group from the land of Kufr to their Islamic countries. But whoever leaves there and returns to his country alive can claim nothing of the money he has contributed? The reason behind sending back the bodies is the cost of the graves in these Western countries is so high that the immigrants can afford paying it. Even if one can pay the cost-policy conditioned by the government, unless the policy is renews, the grave will be exhumed at the end of the term, where the remains of the corpse are burnt. Now my question is: what is the ruling of Islam on this? Is it permissible to join in the work of these groups? Is it obligatory to pay Zakah (obligatory charity) on the money collected for this purpose?**

**A 2:** There is no harm in collecting money and allocating it to sending back the bodies of the deceased Muslims to be buried in an Islamic cemetery, since moving them in the case as mentioned in the question is necessary. There is no Zakah due on the money collected for this purpose, since this money does not belong to a certain person and because it is gathered to spend on charity activities.

May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet Muhammad, his family and his Companions!

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## Offering condolences to the bereaved family

**Fatwa no. 14705**

**Q: We wrote to you two years ago about establishing a house for offering or receiving condolences in the south of Jeddah without recitation of the Glorious Qur'an in it. There is no house for this purpose, contrary to the north of Jeddah, in which a house for this purpose was built two years ago on the hand of Shaykh Muhammad `Awad ibn Ladin (may Allah have mercy upon all people). The reason behind building a house for offering or receiving condolences is that many families live in small flats of only two or three rooms. When a member of the family dies, the flats cannot accommodate those who come to offer condolences to their male or female relatives and neighbors besides the bereaved family. Thereupon, we thought that a house would serve this purpose as a pious act intended to please Allah. We referred this question to your honor to examine it and guide us to what is appropriate.**

**A:** Every act done for the Sake of Allah (Exalted be He) should agree with what comes in the Book of Allah or the authentic sayings, acts or approvals of the Prophet (peace be upon him). A person is rewarded when offering condolences because he or she is soothing the pain and sorrow of the bereaved family and through supplicating for them. The etiquette of offering condolences to



the bereaved family was authentically reported in the Sunnah (acts, sayings or approvals of the Prophet) of the Chosen Prophet (Muhammad, peace be upon him), the deeds of the Companions and the Four-Rightly Guided Caliphs (may Allah be pleased with them all). ﴿It was reported that the Prophet (peace be upon him) offered condolences to a daughter of his when her child died saying: "To Allah belongs what He took and to Him belongs what He gave. Every thing is recorded with Him for an appointed term." Also, he commanded her to show patience and Ihtisab (confident anticipation of Allah's Recompense).﴾ It was related by Al-Bukhari and Muslim. It is also permissible to supplicate by any other Mashru` (Islamically lawful) Dua` (supplication) reported from the Prophet (peace be upon him) like: "May Allah soothe your grief, compensate your suffering and grant you a better substitute." This is based on what was reported on the authority of Umm Salamah who said: "I heard the Messenger of Allah (peace be upon him) saying: ﴿"Whomever is inflicted with misfortune and then says: 'Inna Lillahi wa Inna Ilaihi Raje`un [Truly to Allah we belong and truly, to Him we shall return] and then says: 'O Allah, reward me because of my misfortune, and bestow on me a better substitute,' then Allah will reward him because of his misfortune and will bestow on him a better substitute.'" Umm Salamah said: "When Abu Salamah died, I said what the Messenger (peace be upon him) ordered me, so Allah (Exalted be He) bestowed on me a better substitute; the Messenger of Allah (peace be upon him).﴾ (Related by Muslim) Condolences are offered to the deceased's guardian at home, in the street, in the market or at work.

It was not narrated that the Prophet (peace be upon him), his revered Companions, the Four-Rightly

Guided Caliphs or an Imam (an initiator of a school of jurisprudence) appointed a time or a place to receive condolences or gather people for this purpose. If doing this is a good deed, the Prophet (peace be upon him) would have necessarily done it. He (peace be upon him) did not appoint a place or a time to receive condolences about his uncle, Hamzah ibn `Abdul-Mutalib, and his cousin, Ja`far ibn Abu Talib, who were killed, or his children Ibrahim and Zaynab and other virtuous Companions who died in the era of the Prophet (peace be upon him). He himself died afterwards and despite the deep love for him in the hearts of the Muslims and the Companions in particular, they did not gather to receive condolences. If gathering for condolences had been



Mashru`, they would have gathered for this purpose. Also, Abu Bakr, `Umar, `Uthman and Aly as well as the Mothers of the Believers and other Companions died; however, it was not known that anyone appointed a place to gather the people in it to receive condolences. This proves that gathering for the purpose of receiving condolences, and preparing food and drink for the attendants is a baseless Bid`ah (innovation in religion) which should be fought and denied. Whoever does it incurs sins.

When this was done in the late generations, the revered Companion Jarir ibn `Abdullah Al-Bajaly commented: We (the Companions of the Prophet) considered gathering for the purpose of visiting the bereaved family and preparing food after burying the deceased, to be acts of wailing." It was related by Imam Ahmad through a good Isnad (chain of narrators).

We identify it as a Bid`ah when a place or time is specified for this purpose and also, when bringing lights, readers of the Qur'an, and food and drinks for the bereaved family. We come to say that it is not permissible to establish a house for the purpose of offering or receiving condolences whether it is paid for or free.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta`**

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|---|---|
| `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

Fatwa no. 16552

Q: One of the matters that have been innovated in this age is the change that took place in the manner of offering condolences in the southern region. As you know, offering condolence is a common right among Muslims.



People have been discussing this issue and a Fatwa (legal opinion issued by a qualified Muslim scholar) was issued in this regard, yet it seems that the matter still needs further clarification and explanation, since the Fatwa that was conveyed to people was not detailed. Due to my keenness to handle the issue and touch people's hearts through a Shar`y (Islamically lawful) means that leaves nothing without sufficient detail, I want Your Eminence to examine the case and issue the proper Shar`y ruling that encompasses most of its aspects. May Allah grant you success.

Description of offering condolences now practiced in the southern region:

1- Upon hearing that someone has died, their relatives, sons, daughters, sisters, brothers-in-law, nephews and nieces, and members of the tribe gather.

2- The period of gathering extends for at least three days.

3- The neighboring villages and tribes come in groups to offer condolences; each group is about forty or thirty men. This requires the bereaved tribe to receive the mourners.

4- Food should be served for those who offer condolences in two ways:

a) Members of the deceased person's tribe themselves share the cost of the food, including lunch dinner and coffee, for three days;

b) Some relatives share, in turns, the cost during this period whether in participation or each paying the cost of a separate day.



5- A pavilion of tents is set up for the reception of those who come to offer condolences as well as those who are receiving them.

6- This happens when the deceased is a male. If a female dies, they do not gather to offer condolences; rather, they do so individually, whether on the part of her relatives or the people of other tribes.

7- With regard to the estate of the deceased, his children, and wife or wives, do not pay the cost except perhaps for the hire of the pavilion. They are served by the members of the tribe with regard to all the costs and requirements of offering condolences.

**A: First,** offering condolences to a bereaved family is permissible, since this is a form of showing sympathy to them. It should be through supplicating to Allah (Exalted be He) to have mercy on the deceased, and relieve the distress of family and friends of the deceased, and to command them to remain patient and expect Allah's reward. It has been authentically narrated that the Prophet (peace be upon him) (offered condolences to one of his daughters when her son died saying: "Whatever

Allah takes is for Him and whatever He gives, is for Him, and everything with Him has a limited fixed term (in this world)." He (peace be upon him) ordered her to be patient and to hope for Allah's reward.) (Related by Al-Bukhari and Muslim). It is permissible to offer any Du`a' (supplication) for them, such as: "I offer you my condolences; may Allah relieve your distress with something better." This is based on a Hadith narrated by Umm Salamah (may Allah be pleased with her) who said: "I heard Allah's Messenger (peace be upon him) saying: (If any Muslim who suffers a calamity says, what Allah has commanded him: "We belong to Allah and to Him shall we return; O Allah, reward me for my affliction

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and give me something better than it in exchange for it," Allah will give him something better than it in exchange." Umm Salamah added: "When Abu Salamah died I said these words as commanded by Allah's Messenger (peace be upon him), and Allah gave me Allah's Messenger (peace be upon him) in exchange.") (Related by Muslim).

**Second,** condolences can be offered at the Masjid (mosque), when offering Janazah (Funeral) Prayer, in the graveyard, in the street, in the market, at a house of the bereaved family, through phoning them, etc.

**Third,** offering people condolences for the death of their relative; male or female, should be the same. As mourners do not gather, go in groups and set up pavilions to offer condolences for the death of a woman, the same should be observed with men. It is not permissible to set up pavilions or to set certain days for receiving condolences. This act was not reported from Allah's Messenger (peace be upon him), his noble Sahabah (Companions of the Prophet), his Rightly-Guided Caliphs, or any of the scholars that they dedicated certain number of days, time or place for receiving condolence. Nor is it permissible to gather people for condolences. Had this been permissible, it would have been done by Allah's Messenger (peace be upon him). The paternal uncle of the Prophet (peace be upon him), Hamzah ibn `Abdul-Muttalib, was martyred; his cousin, Ja`far ibn Abu Talib was martyred too; his (peace be upon him) son, Ibrahim died; and his (peace be upon him) daughter, Zaynab died too; and many notable Sahabah died during his (peace be upon him) lifetime. The Prophet (peace be upon him) also died. He (peace be upon him) is most beloved

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by Muslims and was even much more loved by his Sahabah, yet no pavilion was set up for the people to offer or receive condolences for his death. Had gathering for condolences been permissible, they would have done it. Similarly, Abu Bakr, `Umar, `Uthman, `Aly, the Mothers of the Believers, i.e. the wives of the Messenger (peace be upon him) and all his Sahabah died. Yet it is well-known that no one established pavilions for receiving or offering condolences for their death, and people did not gather for this purpose. This proves that gathering for condolences and serving food to those who are attending is a rejected, baseless Bid`ah in religion. Rather, it should be denied and the person who helps in establishing it is sinful.

When the later generations innovated gathering for this purpose and serving food to the people attending to offer condolences, the venerable Companion Jarir Ibn `Abdullah Al-Bajaly said: "We, i.e. the Sahabah, used to count gathering at the bereaved family's house and serving food after burial among the (forbidden acts of) wailing. (Related by Imam Ahmad through a Hasan [good] Isnad [chain of narrators]). However, serving food to the family of the deceased by their neighbors or relatives is a Sunnah (action following the example of the Prophet), based on what was narrated by Abu Dawud on the authority of `Abdullah ibn Ja`far who said: "When the news of the death of Ja`far (may Allah be pleased with him) came upon his death, Allah's Messenger (peace be upon him) said: (Prepare food for the family of Ja`far for there came upon them an incident which has engaged

them.) (Related by Imam Ahmad, Al-Tirmidhy and Ibn Majah, and it was ranked as a Hadith Hasan [good Hadith] by Al-Tirmidhy). Food should be served to the bereaved family at their house but not for those gathering in the pavilions or tents, since the purpose behind this is that the bereaved family is too busy with their sorrow to prepare food for themselves. Thus, they should be served with food.

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**The first question of Fatwa no. 16842**

**Q 1: Both my father and my maternal grandmother died, may Allah bestow abundant mercy upon them both! One of the customs widespread among women in our country is that they would come to offer condolences and bring with them some coffee beans and money and offer them to the female relatives of the deceased. It happened that some women from nearby villages gave some coffee beans and money to my mother. This happened seven years ago. Yet now my mother, due to her old age, no longer knows who came to offer her condolences out of them, which makes her unable to give back the mentioned things to their owners. Now she wants to discharge her responsibility of the rights she owes to people, what should she do? Is this deed Shar`y (Islamically lawful) or is it a Bid`ah (innovation in religion)? Please give us a Fatwa (legal opinion issued by a qualified Muslim scholar), may Allah reward you!**

**A:** It is permissible to offer condolences through supplicating to Allah for the deceased and their family, commiserating with them, commending them to resort to patience and hope for Allah's reward, and serve them with food without extravagance or showing off. Accordingly, if what was brought by the mentioned women was offered as a gift and showing commiseration, there is nothing wrong with that.

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Fatwa no. 21664

Q 1: It is a widespread practice in our country, especially in Sarhad region, Pakistan, that upon the death of anyone there, people as well as some scholars would come to offer condolences to the family of the deceased. Their manner in offering condolences is that they keep supplicating to Allah while raising their hands to heaven. They are so strictly committed to raising their hands in offering condolences that they condemn and blame whoever leaves this practice. They say about such a person that he belongs to the Wahhabis. They believe that condolences should be offered only by raising their hands and supplicating to Allah collectively.

Whoever offers condolences at the house of the bereaved family and supplicates to Allah for them without raising their hands is condemned by people and regarded as having not offered condolences at all. This is because Muslims and scholars in those areas believe that condolences must only be offered by raising the hands in Du`a' (supplication), otherwise it would not be counted as having been offered.

Some people bring a Qur'an reciter to the family of the deceased to recite some Surahs (Qur'anic chapters), and they all keep raising their hands and supplicating to Allah collectively.

If ten people, for example, come to offer condolences to the family of the deceased, one of them would say, "Raise your hands and supplicate to Allah," thereupon all the attendants would supplicate to Allah collectively, and then wipe their faces with their hands. Then another person of the ten would do the same thing just as has been done by the first one,



and so forth until the last one of the ten.

We hope Your Eminence, may Allah safeguard you, may give us comprehensive answers with proofs regarding the following questions:

1- What are the forms of offering condolences that match with the Sunnah (acts, sayings or approvals of the Prophet) and the generations whom the Prophet (peace be upon him) witnessed to their goodness? What is the ruling on the above-mentioned practice of those people?

2- What are the rulings on offering condolences that match with Shari`ah (Islamic law)?

3- Mubtadi`s (those who introduce innovations in religion) claim that it was authentically reported in the Chapter on "Maghazy" in "Al-Jami` Al-Sahih" for Imam Al-Bukhari that one should raise their hands and supplicate to Allah for the deceased when offering condolences to the bereaved family at their house. Is this correct?

4- With regard to coming to the bereaved family and asking Allah to forgive the deceased and have mercy on them while raising their hands and supplicating in a collective way, is this regarded as following the Sunnah or following a Bid`ah?

**A:** It is Mustahab (desirable) to offer condolences to the bereaved family through supplicating to Allah for both the deceased and their family provided they are Muslims. The formula that one should say to the bereaved: "May Allah appreciate your patience, relieve your affliction, and forgive your deceased!" There is no need for raising one's hands. It is not obligatory to offer condolences at the house of the bereaved family. Rather, this can be done anywhere. Out of the forms of commiserating with the bereaved family is to prepare and serve them food according to their need, since they are busy with their affliction



to prepare food for themselves. It was reported that the Prophet (peace be upon him) said: ﴾Prepare food for the family of Ja`far since they are too busy with their affliction.﴿ Du`a' should not be collective because this manner is a Bid`ah. Rather it should be done individually. Among the ordained Du`a' for the deceased also is that upon finishing burial, one should stand by the grave and say: "O Allah, forgive them! O Allah, make them remain steadfast!" Upon burying a deceased, the Prophet (peace be upon him) said: ﴾Seek forgiveness for your brother and beg steadfastness for him, for he will be questioned now.﴿

Any saying or deed in offering condolences that has no authentic evidence from the Sunnah should be abandoned and warned against.

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**The second question of Fatwa no. 17458**

**Q 2: A few groups of scholars, who call themselves Ahl-ul-Sunnah (adherents to the Sunnah), have appeared in our country. They state the following claims: 1) Serving food in the deceased's house for three to seven days, during the special days, such as Thursdays and Fridays, and upon the passage of forty days is permissible and authentically recorded in the Sunnah of the Prophet (peace be upon him). 2) The deceased can hear and respond to Salam (Islamic greeting of peace) and can recognize those visiting them, in the same way that they can be recognized by those who are alive. 3) Asking the deceased to supplicate to Allah, plastering the graves and building domes**



**over them, are all permissible. 4) Taking fees for reciting the Noble Qur'an in Tarawih (special supererogatory night Prayer in Ramadan) or for the deceased in the form of food, clothes, or in cash is permissible. Are these claims true or contrary to the Qur'an and Sunnah?**

**A 2:** It is Mashru` (Islamically permissible) to serve sufficient food for the deceased's family to satisfy their need, since they will be too busy with their calamity to prepare food for themselves. Thus this is a matter of sympathy with them. The Prophet (peace be upon him) commanded some of his family to serve food for Ja`far ibn Abu Talib's family (may Allah be pleased with him) upon receiving the news of his death in Al-Sham (the Levant), saying: (Prepare food for the family of Ja`far for there came upon them an incident which has engaged them.)

As for the family of the deceased serving food for people and holding ceremonies during certain days, this is a Bid`ah (innovation in religion). Jarir ibn `Abdullah (the companion of the Messenger of Allah, peace be upon him) said: "We used to consider gathering at the bereaved family's house and preparing food after burial among the (forbidden acts of) wailing." As for building domes and Masjids (mosques) over graves, the Prophet (peace be upon him) cursed whoever does that, because this is one of the means leading to Shirk (associating others with Allah in His Divinity or worship) and one of the practices of the Jews and the Christians. The same applies to plastering graves, which was forbidden by the Messenger (peace be upon him), because this is one of the means leading to Shirk. It is narrated in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of `Aishah (may Allah be pleased with her), that she said: ("When the Messenger of Allah (peace be upon him) was dying, he began pulling his Khamisah (blanket) over his face but when he felt suffocated by it, he removed it from his face and at that point he said: 'May the curse of Allah be upon the Jews and the Christians who took the graves of their Prophets as places of worship.'") There is another Hadith related on the authority of Jabir (may Allah be pleased with him), who said: (The Messenger of Allah (peace be upon him) forbade plastering graves, erecting structures over them,



and sitting on them.) (Related by Ahmad, Muslim and Al-Tirmidhy, and was ranked as Sahih

(authentic) by Al-Nasa'y and Ibn Majah). With regard to hiring Qur'an reciters to recite for the soul of the deceased, this is a Bid`ah, and every Bid`ah is misguidance. Nothing should be demanded of the deceased, neither Du`a' (supplication) nor anything else, since they are able to do nothing. Rather, asking, seeking refuge or help with, or asking the dead to supplicate to Allah for someone, all these matters are from the types of major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam), since this is considered a kind of worshiping the dead.

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**The first question of Fatwa no. 18973**

**Q1: Is it permissible to offer condolences to the bereaved family before burying the deceased? Please provide me with evidence.**

**A:** It is permissible to offer condolences before or after the burial of the deceased as there is no proof that specifies an appointed time for offering condolences. Condolences are meant to soothe the pain and sorrow of the inflicted so they can be offered at any time. It was authentically reported that the Prophet (peace be upon him): ﴿offered condolences to one of his daughters before the burial of her child who had died.﴾

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**Fatwa no. 19584**

**Q: I live in a rural area where there are Muslims and Christians. Whenever a Muslim dies, the Christians attend and follow his funeral and burial, and then offer condolences to the bereaved family. This made the mayor of the village suggests following the same practice when one of the Christians dies. He says that when a Christian dies, we should follow his funeral procession and offer condolences to the Christians. What is the ruling on this action? Please advise us, may Allah reward you!**

**A:** It is not permissible for a Muslim to follow the funeral of a Kafir (non-Muslim) or to attend his burial, because Allah (Glorified be He) has forbidden us from supporting and befriending Kafirs. As for offering condolences to Kafirs, there is no harm in it, yet do not supplicate to Allah to forgive their deceased.

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**The third question of Fatwa no. 17618**

**Q 3: With regard to women going to the family of the deceased to briefly offer condolences, is it considered Makruh (reprehensible) if they stay there for a long time?**

**A:** If there is any feature of Bid`ah (innovation in religion) or forbidden acts, such as holding mourning ceremonies, wailing and other practices of Jahiliyyah (pre-Islamic time of ignorance), then it is neither permissible for men nor for women to attend. Only those who can condemn Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) can go to offer condolences. If it contains nothing of this,

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there is nothing wrong in going to offer condolences to the family of the deceased according to what agrees with the Sunnah (acts, sayings or approvals of the Prophet).

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**The first question of Fatwa no. 16743**

**Q 1: Is it permissible to say to the family of the deceased: "May the rest be in your life"? What is the Islamic ruling regarding this?**

**A:** This statement is frequently repeated by some people to convey their wishes that the addressee's life be long and full of goodness. However, the Sunnah (acts, sayings or approvals of the Prophet) is to offer condolences, and, supplicate for the deceased and his family in conformity with the way and words reported from the Prophet (peace be upon him). This benefits both the deceased and the living, as well as brings reward for the person offering condolences. It was narrated from Ibn Mas`ud (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾Anyone who consoles a grief-stricken person will have a reward similar to his.﴿ (Related by Al-Tirmidhy and Ibn Majah)

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**Fatwa no. 17447**

**Q: In the Civil Defense Center in Sharurah as well as in some other tribes, we are accustomed to slaughter an animal when a relative of a workmate dies and he returns to work after offering condolences as a way of commiserating with him.**

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**What is the ruling on this slaughtered animal?**

**A:** The Sunnah (acts, sayings or approvals of the Prophet) is that the family of the deceased should be served food according to their need, since they are busy with their affliction. The Prophet (peace be upon him) commanded that the family of Ja`far should be served food when they received the news of his death. The served food should be according to what one can afford. The command mentioned above on the part of the Prophet (peace be upon him) is not obligatory. Rather, it is Mustahab (desirable), since it is classified under commiseration with others.

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**The first and second questions of Fatwa no. 18455**

**Q 1: There is a tradition that has long been practiced by people, that is, when a person dies, the people visit the grieving family for condolences. They take with them cooked meat of whole slaughtered animals. Each group of people bring one cooked slaughtered animal; so sometimes the number of the slaughtered animals, which are brought is about six. Most of this food is thrown away as it is excess, because the people who eat from it are only those who bring it and the grieving family. What is your legal opinion on this act? May Allah reward you with the best. We would like you to give advice on this matter. May Allah benefit the Muslims with it. Would you please also explain for us the Hadith: (Prepare some food for the family of Ja`far ...) as some people explain it in their own way, making food in excess**

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**as I clarified in the question?**

**A:** It is desirable to send prepared food for the grieving family, as support and showing sympathy to them, as they may be preoccupied with their sorrow and the people visiting them for condolences, making no food for themselves. This is based on the Hadith related by Imam Ahmad, Abu Dawud, Al-Tirmidhy, and Ibn Majah through authentic Isnad (chain of narrators) on the authority of `Abdullah ibn Ja`far (may Allah be pleased with him and his father) who said: "When the death of Ja`far was known, the Messenger of Allah (peace and blessings be upon him) said: (Prepare some food for the family of Ja`far, for what has befallen them is keeping them preoccupied.)

As for what you have mentioned in the question about each group of people bringing with them a cooked slaughtered animal to the extent that there may be an excess of several animals cooked at one day, this excess of food is an example of exceeding the proper limits of the desirable act which the Messenger of Allah (peace be upon him) instructed by his saying: (Prepare some food for the family of Ja`far... ) Such acts of making excess food is categorized under the forbidden extravagance, according to Shari`ah (Islamic law); Allah (Glorified be He) says: (O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawaf of ) the Ka`bah, and eat and drink but waste not by extravagance, certainly He (Allah) likes not Al-Musrifun (those who waste by extravagance).) And: (But spend not wastefully (your wealth) in the manner of a spendthrift.) (Verily, the spendthrifts are brothers of the Shayâtîn (devils), and the Shaitân (Devil-Satan) is ever ungrateful to his Lord.) Ibn `Abbas said: "Eat, drink, and get dressed without wastefulness or showing off." (Related by Al-Bukhari

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as Hadith Mu`allaq [a Hadith missing link in the chain of narration, reported directly from the Prophet]).

This Hadith is also related by Imam Ahmad and Al-Nasa'y on the authority of `Amr ibn Shu`ayb who reported it on the authority of his grandfather as Hadith Marfu` (a Hadith narrated from the Prophet

with a connected or disconnected chain of narration) that the Prophet (peace and blessings be upon him) said: ﴾Eat, drink, get dressed and offer Sadaqah (voluntary charity) without wastefulness or showing off. Verily, Allah loves to see the sign of His Bounties on His Servants.﴿ The relatives, friends, and neighbors of the grieving family are to agree amongst themselves on preparing sufficient food so that they do not fall into what is forbidden in this regard. Also that what they do for the grieving family would have a good influence on the latter who will make use of the food without throwing it away. Besides, bringing food in excess to the grieving family changes the situation from being a sympathetic and helping one to being a situation of showing off. It also preoccupies the grieving family with the task of how to distribute this food and find people to eat the food. With regard to the grieving family preparing food for the people who pay condolence visits to them whether this food has been paid for from the money of the heirs or from the third willed by the deceased of their property or by persons visiting them, all of this is unlawful as it contradicts the Sunnah (whatever is reported from the Prophet). Besides, it is an act similar to the acts of the Jahiliyyah (pre-Islamic time of ignorance), and it adds to the grief of the grieving family and further encumbers them unnecessarily. It is related by Imam Ahmad and Ibn Majah through good Isnad on the authority of Jarir ibn `Abdullah Al-Bajaly



(may Allah be pleased with him) who said: "We used to count gathering with the family of the deceased and making food for them after the burial to be a kind of wailing."

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Fatwa no. 20338

**Q: Some seekers of knowledge say that standing in a row on the part of the relatives of the deceased and extending their hands to shake hands with those passing by them to offer them condolences after finishing burial is a Bid`ah (innovation in religion). They deem this manner forbidden, since, according to them, it matches with what is practiced by the Christians. Not finding any Nas (Islamic text from the Qur'an or the Sunnah) that proves or negates this, I opined to write to Your Eminence to know the correct answer regarding this issue. May Allah guide you to what pleases Him! May Allah reward you with the best reward and benefit the Muslims through you! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)**

**A:** There is nothing wrong in receiving condolences on the part of the relatives of the deceased from people in the graveyard either before or after burial. If the former stand in a row either in the graveyard or elsewhere when receiving condolences to facilitate the mission of the latter, this implies nothing wrong. There is no prohibition regarding this as far as we know, In sha'a-Allah (if Allah wills).

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Fatwa no. 21071

**Q: We are teachers working in Al-Ta'if. Allah has willed that a father of a colleague die. Some of us saw, as a kind of cooperation and offering condolences to the grieving family, according to the Hadith: (Prepare some food for the family of Ja`far... ) that we prepare a meal for the grieving family. So we collected some money for this purpose. Some colleagues were assigned to prepare and take the food to the house of the grieving family, and serve it to them without encumbering the family with serving it or inviting persons from outside the family to it. After having this food with them, the colleagues collected the dishes and cleaned the dining tables, left the place, and gave the excess food in charity to the poor. On the following day, some other colleagues criticized this act as a part of wailing, based on the narration of Jabrir ibn `Abdullah Al-Bajaly (may Allah be pleased with him): "We used to count gathering with the family of the deceased and making food for them after the burial to be a kind of wailing." We argued with each other about this subject and agreed all to refer to the knowledgeable scholars to give us a legal ruling on this. Is this act considered wailing? Is our eating with the grieving family unlawful? Please give us a Fatwa (legal opinion issued by a qualified Muslim scholar) on this, may Allah reward you with the best.**

**A:** What you have done, i.e., preparing food for the grieving family is lawful

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and desirable. But the food should be enough to feed the deceased's family without extravagance in this regard, as the Prophet (peace and blessings be upon him) said: (Prepare some food for the family of Ja`far, for what has befallen them is keeping them preoccupied.) There is nothing wrong also with you joining the grieving family in eating the food you prepared and conveyed to them, without you doing this for the purpose of assembling at the grieving family's house. What is forbidden in this regard is to prepare food for the grieving family and to invite other people to assemble at their house for the purpose of eating from that food, as this is part of wailing. This is in accordance to the narration of Jarir ibn `Abdullah "We used to count gathering with the family of the deceased and making food for them after the burial to be a kind of wailing."

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**The first question of Fatwa no. 19431**

**Q 1: We are a clan that consists of groups of families, like the family of Abu Kharim, the family of Matrud, the family of Budiya, etc. The family consists of about three hundred persons. When a person from one of these families dies, his cousins and relatives (from another family) go to the grieving family to give them condolences and say: "We will install a tent and bring food paid for by the cousins of the grieving family" without the grieving family paying anything from their own pocket. The cousin families install tents near to the grieving family's house and stay for three days. We advised them saying: It is not lawful to stay**



**by the house of the grieving family as this is a part of wailing. They said we want a fatwa from the (Permanent) Committee of Ifta' on this matter and whatever the Committee says we will apply. Please note also that sometimes, some of those do not live in the neighborhood, yet they buy a slaughtered animal and rice and bring them to cook at the house of the grieving family to serve it to those in the tents. Sometimes even the grieving family does not have any of this food due to the great number of the guests. So please, advise us in this regard and clarify the lawful way of offering condolences.**

**A:** What is lawful in regards to offering condolences to a grieving family is to prepare enough food for them, as much as they may need and serve them it. The Messenger of Allah (peace be upon him) said when Ja`far ibn Abu Talib (may Allah be pleased with him) was martyred: (Prepare some food for the family of Ja`far, for what has befallen them is keeping them preoccupied.) As for installing tents, preparing much food and assembling by the house of the grieving family, this contradicts the Sunnah (actions following the example of the Prophet). Jarir Ibn `Abdullah Al-Bajaly (may Allah be pleased with him) said: "We used to count gathering with the family of the deceased and making food for them after the burial to be a kind of wailing."

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**The first question of Fatwa no. 18898**

**Q 1: What is the ruling on drinking coffee or eating something when visiting a sick person or offering condolences?**

(Part No. 7; Page No. 420)

**A:** There is nothing wrong with eating something or drinking a cup of coffee when visiting a sick person, and this does not affect the reward of visiting the sick, provided that this does not cause embarrassment to the sick, and particularly if the sick wishes so. As for eating something or drinking coffee and the like when offering condolences to the family of the deceased, if the family of the deceased do this with the intention of giving a banquet for people, it is not permissible to eat any of it. This is because preparing food for the people offering condolences comes under the ruling of wailing, based on the Hadith reported on the authority of Jarir ibn `Abdullah Al-Bajaly: We used to consider sitting with the family of the deceased and making food for mourners after burial as a sort of wailing. [Related by Imam Ahmad in his Musnad (Hadith compilation), vol. 2, p. 204, and Ibn Majah in his Sunan (Hadith compilations classified by jurisprudential themes), Book on Funerals through authentic Isnad (chain of narrators)]. If the family of the deceased do not intend so, or if the food is prepared by other people, there is no harm in eating or drinking from it and this will not decrease the reward of condolences.

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**The second question of Fatwa no. 16402**

**Q 2: When a person dies in our village, people collect one hundred riyals from each home and give it to the family of the deceased as a kind of condolence; is this permissible? Besides, the cousins or brothers of the deceased pay**



**five hundred riyals or slaughter an animal instead of condolence; is this permissible?**

**A:** It is not permissible to oblige a person to pay a certain amount of money for the family of the deceased; for this is considered a form of eating up one another's property unjustly. If a person wants to help the needy family of the deceased, this is good. But giving banquets and slaughtering cattle on the part of the family of the deceased in what they call condolence has no basis in Shari`ah (Islamic law); rather, this is considered a kind of obligation and burden which they assume. The Sunnah (action following the example of the Prophet) is for the relatives or neighbors of the deceased person to prepare food for the bereaved family according to their need, and serve it due to their being preoccupied with the disaster that befalls them to make food for themselves. It was reported that when the Prophet (peace be upon him) was informed of the death of Ja`far ibn Abu Talib (may Allah be pleased with him), he said to his family: (Make for the family of Ja`far food, for they are preoccupied with what befell them.) As for the bereaved family, they should not prepare food for people, for it was authentically reported that Jarir ibn `Abdullah (may Allah be pleased with him) said: We used to consider sitting with the family of the deceased and making food for mourners after burial as a sort of wailing. However, if they make some food as usual for themselves and for a guest that pays them a visit, there is no harm in this.

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**The second question of Fatwa no. 16802**

**Q 2: In our country, there is a widely-spread practice that a funeral ceremony is held when someone dies.**

(Part No. 7; Page No. 422)

**The family of the dead person stand in the funeral pavilion to receive the people who come to give them solace. What is the ruling on such a practice? Also, what is the formula of condolences prescribed in the Sunnah? What is the ruling on hiring reciters to recite the Qur'an in such a pavilion? Is such a recitation of the Qur'an useful for the dead person? What is the ruling on the fees the reciter of the Qur'an gets from the dead person's family?**

**A 2:** The practice of holding funeral ceremonies and pavilions as well as hiring reciters of the Qur'an when someone dies is a forbidden Bid`ah (innovation in religion). As for the prescribed formula of condolence, the consoler can say to the relatives of the dead person: "May Allah grant you solace, relieve your affliction and forgive your dead person," without holding funeral pavilions or spending money for no reason. It was authentically reported that Jarir ibn `Abdullah Al-Bajaly (may Allah be pleased with him) said: "We used to regard meeting with the dead person's family as a practice of forbidden mourning." (Related by Imam Ahmad through authentic Isnad (chain of narrators))

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**Fatwa no. 20855**

**Q: It can be noticed in Makkah Al-Mukarramah known as Allah's Sacred City, Al-Madinah Al-Nabawiyyah and Jeddah that when there is a funeral, lines of lamps are hung, chairs are brought and reciters of the Qur'an are hired to recite the Qur'an using loudspeakers. Then, a ceremonial dinner and a big banquette are provided. It is worth mentioning that this happens before the very eyes and ears of**

(Part No. 7; Page No. 423)

**people. These things are done sometimes in the streets, sometimes in the houses and sometimes in places especially prepared for condolences, pursuant to an old Bid`ah (innovation in religion). There is no doubt that this question requires a Fatwa from Your Eminence that warns the people doing such things so that they may give up these practices, hoping that Your Eminence will give them a piece of advice on this question, may Allah safeguard you!**

**A:** After the death of any person, the Sunnah (action following the example of the Prophet) is to give solace to the family of the deceased person and advise them to remain patient, sacrifice the dead person for Allah's Reward and invoke Allah for the deceased person. It is desirable for the relatives and neighbors of the family of the deceased to make food for the afflicted family. This is because the dead person's family are busy with their affliction. It was authentically reported that when the Prophet (peace be upon him) was informed of the death of Ja`far (may Allah be pleased with him), he said: (Make food for the family of Ja`far as they are busy with their affliction.) As for the other practices such as holding funeral ceremony, hanging lines of lamps, brining chairs, hiring reciters of the Qur'an using loudspeakers, feeding people, etc., they are newly-invented practices in religion, which a Muslim is not permitted to do or approve of. Besides, it is obligatory upon Muslims to disapprove of such practices and advise one another to give up all these practices. It was authentically reported that Jarir ibn `Abdullah Al-Bajaly said: "We used to regard meeting with the dead person's family and preparing ceremonial banquettes after the burial of the dead person as practices of forbidden mourning." Therefore, all good can be realized by means of following the Sunnah and giving up all newly-invented practices in religion.

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**The second question of Fatwa No. 14247**

**Q2: We have a custom that whenever any distress like an accident or death befalls a person or any of his family, after a few days people, including the relatives of the one distressed, invite him saying: We owe you. If the distressed person accepts their invitation, he shall pay a visit to everyone of them where one or two sheep shall be slaughtered and offered to him along with the people of the village. This hospitality is offered by all those who invited him. Those who invited him regard it as a duty to entertain the distressed because of the calamity that has befallen him. Is it permissible to do so?**

**A2:** If the invitation is not given on a certain number of days after someone's death: like twenty or forty days, and the intention is to act generously with him or her to relieve their distress, it is not forbidden. But, if it is a habit that is dated to occur twenty, thirty or forty days after the time of death, it is a Bid`ah (innovation in religion). Yet, providing food for the family of the deceased when they are preparing the funeral and are totally occupied with it is a Sunnah (action following the example of the Prophet) as the Prophet (peace be upon him) is reported to have said: (Prepare food for Al Ja`far (the family of Ja`far), as they are busy with their distress.) The hadith is related by Ahmad, Al-Tirmidhy and Al-Hakim.

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Fatwa no. 18643

Q: Being the inhabitants of the region of Alma`, located in the southern region, our ancestors used to live relying on Allah (Glorified and Exalted be He) and on the grains their farms produced and the meat, milk and butter they could get. Such a society was an example of social solidarity recommended by our great religion of Islam.

An example of such solidarity among the members of the society was that when a person died and that person was from a poor family who had no food due to being busy with the death and having no time to earn their living, this made them follow a particular method as a sort of solidarity with the bereaved family. The method was as follows: Whoever came to offer condolences to the bereaved family, would bring half a bushel of wheat, corn or barley, each according to their ability without forcing anyone to do that or being asked or begged to do that by the bereaved family, but it was done willingly by people to comfort the bereaved family and provide them with food without burdening them with any costs. It is worth mentioning that these grains were used for making food for the bereaved family and the relatives of the dead person who came from different places to receive those who come to offer their condolences. This practice went on for a long time.

Then, the sun of the Saudi State rose in the Arabian peninsula and welfare spread to all corners of the Arabian peninsula including



our region. As a result, sources of income increased after they had been limited to farming and grazing. All people get their needs from the governmental sources; a job, a subsidy or any other means of lawful income.

Most foods are bought ready-made from places outside the house of the bereaved family, a matter that made people give up the practice of bringing half a bushel of grains and instead give a sum of money (50 Riyals) to the bereaved family. This aims to make the bereaved family feel that the society sympathizes with them, as the dead person may be the father or the supporter of the family, so this money can be used to cover the expenses of the family even for a short period of time until the family return to their normal life. Also, some of the money is used to buy food for the bereaved family and their relatives who come from different places to console the bereaved family and receive those offering their condolences to the bereaved family.

I would like to inform you that this sum of money is paid voluntarily, as no one is blamed for not paying it or going to the bereaved family. Besides, this sum of money is very easy to pay. When the bereaved family have such sums of money, this will help them with regard to many matters; for example, paying the debts of the dead person, as many people may die while being indebted to others. Therefore, such debts can be paid from the remainder of this gift. In addition, this money helps the bereaved family with their livelihood until the pressure of their affliction becomes alleviated.

**In recent times, people have had long arguments about this question, taking into account that this has nothing to do with people's gathering at the house of the bereaved family. In most cases,**



**the consoler goes to offer his condolences to the bereaved family. Then, he meets separately with the one who is most related by kinship to the dead person and gives him the sum of money or meets him in the graveyard, in the street or in the mosque, or sends the sum of money to the bereaved family without being begged or asked by the bereaved family to give this money.**

**For the things mentioned above and our desire to know the juristic ruling on this question as the truth is better to be followed, we would be grateful if Your Eminency could give us the juristic ruling on this question!**

**A:** It is not permissible to take the practice of paying a sum of money by whoever goes to offer their condolences to the bereaved family as a regular practice, as this has no origin in the religion of Islam. If someone dies and leaves a poor family with no supporter or someone dies while being indebted to others and leaves nothing to pay such debts and whoever knows about this donates whatever money they can for the sake of paying this debt, this is a good practice as it is a sort of comforting the bereaved family or absolving the dead person from such debt. Allah (Exalted be He) says: ﴿Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety)﴾ .

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(Part No. 7; Page No. 428)

**Bid`ahs (rejected innovation in religion) of funerals**

**The Fatwa No. 18551**

**Q1: There is a habit that has recently appeared in our city that when a person dies, one of his neighbors stands right after the deceased is buried and announces: "I ask you by Allah to come to a Sadaqah (voluntary charity) I have intended to offer on the third day from the day of his death." Some may answer the invitation in response to the request by Allah (Exalted be He), and some others refuse believing that this act is a Bid`ah (innovation in religion). The Sadaqah is a number of sacrifices offered at the house of the deceased.**

**Also, some people, especially those who live next to the cemetery, prepare an offering after burying the deceased and ask by Allah those who have escorted the deceased to the grave and others whom they come across, to attend this banquet explaining that this is Sadaqah. Some of those people provide the family of the deceased with food and some do not.**

**A1:** All that was mentioned in the question is Bid`ah, which is forbidden in Islam. Some scholars from the Salaf (righteous predecessors) counted it as an act of wailing over the deceased. So, you should advise those who practice this habit to give it up.

**Q2: Some people regard the fall of rain, nice weather on the day of death, the smooth earth of the grave and the large number of those escorting the deceased to the grave and those mourning him or her as good omens for the deceased, and accordingly they say**

(Part No. 7; Page No. 429)

**he has righteous deeds, and vice versa.**

**A2:** There is no legal proof about these signs, and they are false. Yet, it is hopefully a good portent to have a large number of people escorting the deceased to the grave and beseeching Allah's Forgiveness and Mercy for him or her.

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Fatwa No. 19197

**Q: What is the Islamic ruling on walking around the deceased at the time of escorting the funeral and walking through all the village streets until reaching the cemetery? Is the action and direction of walking motivated by the deceased or the ones escorting the deceased? If it is motivated by the deceased, what is the evidence on this from the Book of Allah and the Sunnah (acts, sayings or approvals) of His Messenger (peace be upon him), as some of the righteous deceased in our village have had their biers escorted through the ways of the village and the neighboring villages as well. This habit has appeared in the Sufi milieus, so what is the legal ruling concerning this practice from the Book and the Sunnah? May Allah reward you with the best!**

**A:** The Sunnah (action following the example of the Prophet) is to hasten to bury the deceased after offering the Janazah (Funeral) Prayer on him or her, and they should take the shortest way to the cemetery. This is based on the Hadith narrated by Sa`id ibn Al-Musayyib on the authority of Abu Hurayrah

(Part No. 7; Page No. 430)

(may Allah be pleased with him) that the Prophet (peace be upon him) said: ("Hurry up with the dead body for if it was righteous, you are forwarding it to welfare; and if it was otherwise, then you are removing an evil thing from your necks.") (Agreed upon by Al-Bukhari and Muslim). The wording of this Hadith is Al-Bukhari's (Volume 2, page 88)

Accompanying the funeral through all the ways and corners of the city has no origin from the Qur'an or the Sunnah of the Prophet (peace be upon him). Rather, it is one of the heresies innovated in religion. So, it is prohibited to do so even if the deceased has written it in his will before his or her death.

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Fatwa no. 15642

**Q: In our village there is a custom that whenever a relative dies, the neighbors hurry to serve food to the family of the deceased and to the consolers for three days. As you know, this custom overburdens the poor, so is it wrong to observe this custom? The family of the deceased also ask for a pavilion to be erected and hire someone to recite the Qur'an invoking Allah's Mercy on the soul of the deceased, and as you know these procedures are costly both to the poor and the rich. In addition, the shaykh takes money for his recitation. The question is: Is it wrong to observe these customs?**

**A:** Death is inescapable as Allah (Exalted be He) says:

**(Part No. 7; Page No. 431)**

﴾Everyone shall taste death.﴿ He (Exalted be He) also says: ﴾Whatsoever is on it (the earth) will perish.﴿ The death of a Muslim or one's kin is an ordeal which must be faced with patience and Ihtisab (confident anticipation of Allah's recompense). Allah (Exalted be He) says: ﴾but give glad tidings to As-Sâbirûn (the patient).﴿ ﴾Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return."﴿ ﴾They are those on whom are the Salawât (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones.﴿ Consoling the bereaved is prescribed in Islam, to help allay their grief and comfort them. A consoler may say: "May Allah give you the best consolation, compensate you for your loss and forgive your deceased relative". It is Mustahab (desirable) to prepare and serve food for the family of the deceased as much as they need, as they become so engrossed in their distress to prepare their food. As for what some people do of erecting pavilions to have a large gathering, hiring Qur'an reciters, preparing huge banquets, consuming a large sum of money and spending a long time which overburdens the family of the deceased, all these customs are Bid`ahs (innovations in religion) and burdens that have nothing to do with religion. Jarir ibn `Abdullah (may Allah be pleased with him) said: "We used to consider gathering at the bereaved family's house and preparing food after the burial a kind of wailing." Moreover, if the money consumed for this gathering is taken from the estate left by the deceased, it shall constitute transgression of the rights of the heirs especially if among them are orphans and minors, in which case it shall be

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unjust consumption of their property.

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**The third question of Fatwa no. 15393**

**Q 3: The Messenger of Allah (peace be upon him) said:** ﴾When a person dies, their works (righteous acts) come to an end, except for three: Sadaqah Jariyah (ongoing charity), beneficial knowledge, or a pious child who supplicates for them.﴿

**Is it permissible to recite Al-Fatihah (Opening Chapter of the Qur'an) with the intention of invoking Allah's Mercy on my deceased uncle and his deceased son? If it is not permissible, what are the appropriate supplications in such situations?**

**A:** It is not permissible to recite Al-Fatihah or any other portion of the Qur'an for the deceased, for lack of evidence on this issue. The Prophet (peace be upon him) said: ﴾Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected.﴿ (Related by Muslim) Yet, you can give Sadaqah (voluntary charity) on their behalf and supplicate Allah (Exalted be He) to forgive and have mercy on them and admit them to Paradise and protect them from Hellfire. May Allah guide us and you to every good path.

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(Part No. 7; Page No. 433)

**Fatwa no. 16054**

**Q: We have heard some people saying: If a person dies and the family of the deceased have fruit and tea during the first three days after the person's death, a member of the family or a relative will die one year after the death of such person.**

**A:** This is not true. The claim that when a person dies and the family has fruit and tea, a member of the family will die some period of time after the death of the person is a superstition and a belief that belongs to Jahiliyyah (pre-Islamic time of ignorance). This is because the moment of the death of any person is all the Will of Allah (Glorified be He) to decide. In addition, both fruit and tea are absolutely lawful at all times.

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**Fatwa no. 16111**

**Q: Some trustworthy people told me that they attended a funeral of a Muslim person; when the coffin was carried out of the house to the grave, it took a direction different from the direction of its carriers and stopped them many times.**

**A:** What is mentioned by the questioner about the funeral has no origin in the religion of Islam. If such a thing actually happened, it might be the work of Satan to mislead people. This is because the deceased no longer has the ability to do anything.

(Part No. 7; Page No. 434)

These schemes are devised by Satan to mislead people and draw them away from the Way of Allah (Exalted be He) so that people may think of the deceased as having the power to benefit or harm them and consequently invoke him or her instead of Allah (Exalted be He), as is done by some people who invoke the dead instead of Allah and worship the graves. There is neither might nor power except with Allah! In a word, it is not permissible for a Muslim to believe in such devilish practices.

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**Fatwa no. 16712**

**Q: In some of our villages when digging a grave, the diggers keep on repeating a particular word, which is "Muhammad, Muhammad," until they finish digging the grave. When we asked them about the reason for repeating such word when digging the grave, they replied that they seek help from "Muhammad". Also, on burying the dead person, they say in a collective loud voice: "O Merciful! Grant us mercy when we are between Your Hands as our return is to You!" What is the ruling on such words?**

**A: First,** calling upon the Messenger (peace be upon him) when digging a grave through repeating the word: "Muhammad, Muhammad," is not permissible, as it is a form of seeking help from other than Allah, which constitutes major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam) if the person whose help is sought is dead or absent or is a solid body; for example, an idol, a tree or a stone. Allah (Glorified be He) instructs His Servants to seek help from Him Alone in His Saying: ﴾You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴿

(Part No. 7; Page No. 435)

It is authentically reported that the Prophet (peace be upon him) said: ﴾If you seek help, seek it from Allah.﴿ It is obligatory for them to seek help from Allah Alone.

**Second:** Collective recitation of particular formulas of Dhikr (Remembrance of Allah) in a loud voice when carrying the dead person during the funeral is a Bid`ah (innovation in religion). Therefore, it is not permissible to recite the statements mentioned above as this was not a practice of the Prophet (peace be upon him). It is authentically reported in the Hadith narrated by `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said: ﴾Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected.﴿

**Third:** On burying the dead, it is prescribed to say: "In the Name of Allah and according to the religion of the Messenger of Allah." As for the practice of repeating the statement mentioned in the question, it is a Bid`ah.

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**The first question of Fatwa no. 17797**

**Q 1: After burying the deceased, a lot of people put some new clothes and pieces of furniture on the graves and leave them there. What is the ruling on such practice? Is it permissible for a poor person to take these things and use them?**

(Part No. 7; Page No. 436)

**Or, it is permissible to collect such things and set fire to them so that people may give up this habit, particularly that they have been informed that these practices are not religiously permissible. I would be grateful if you could explain this question in detail supported with religious evidence.**

**A:** This practice is a Bid`ah (innovation in religion) that a Muslim is not permitted to do. Moreover, the authorities have to condemn this practice and remove the clothing and pieces of furniture and confiscate them. If the owners of these things pledge not to do it again, they are to be given back to them; otherwise, the authorities can use them for the public interests.

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The sixth question of Fatwa no. 18068

Q 6: When someone dies, people have certain practices that I am going to list, hoping that you will comment and show the juristic ruling on these practices:

- Some palm tree leaves are put on the coffin (the piece of wood on which the dead body is placed) and these leaves are then buried with the dead person.

- After the burial of the dead body, a shaykh stands at the grave delivering a sermon and then invokes Allah for the dead person while people keep saying "Amen!" in a loud voice.

- This shaykh then addresses the dead person saying three times: "O so-and-so, the child of Adam! Remember the pledge that you died adhering to that you testify that there is no god but

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Allah and that Muhammad is the Messenger of Allah, may Allah make you steadfast (thrice)!

- After the burial of the dead body, both the bereaved family and the relatives stand up to receive condolences from people by shaking their hands and saying to them, "May Allah reward you with the best for your condolences and repay your efforts!"

- After people leave, the bereaved family and some relatives and friends of the dead person stand at the grave and recite Surah Yasin, either individually or collectively in a loud voice.

- Afterwards, the bereaved family gather in their divan or in a pavilion specially prepared for funerals for three days during which a shaykh is hired to recite the Qur'an from the morning until the evening, whereas the relatives of the dead person are obliged to make food during these three days.

- On the third day and after `Isha' (Night) Prayer, the bereaved family make what is called "Circle of Dhikr (Remembrance of Allah) for the dead person" in which some shaykhs recite some Surahs (Qur'anic chapters) of the Qur'an alternately. Then, some dates or the like are distributed to the attendance.

- The male relatives of the dead person then go to offer condolences to the bereaved family including women with whom such relatives sit and shake hands, whether they are Mahrams (unmarriageable relatives) or non-Mahrams (marriageable relatives).

Are such practices permissible? I would be grateful if you could explain this point, may Allah reward you

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with the best!

**A:** All the practices referred to in the question mentioned above are newly-invented Bid`ahs (innovations in religion), except for the practice of offering condolences to the bereaved family which

is a permissible practice for comforting the bereaved family. A consoler may say to the bereaved family, "May Allah grant you solace, relieve your affliction and forgive your deceased relative!" Also, it is desirable to prepare food for the bereaved family and offer such food to them according to their need, as they become engrossed in their affliction and have no time to prepare food themselves. Therefore, when the Prophet (peace be upon him) was informed of the death of Ja`far ibn Abu Talib (may Allah be pleased with him), he said: ﴾Make food for the family of Ja`far, for there has befallen them that which is preoccupying them.﴿ As for the practices done by people these days such as setting up pavilions and big tents for big gatherings, hiring reciters of the Qur'an, preparing big banquettes, spending a lot of money and time, all this costs the bereaved family and others a lot, these practices and others referred to in the question mentioned above are Bid`ahs for which Allah has sent down no authority. It was reported that Jarir ibn `Abdullah Al-Bajaly (may Allah be pleased with him) said: "We used to regard gathering at the bereaved family's house and making food after the burial a kind of wailing." If the money spent for such funeral gatherings are taken from the inheritance, it is a kind of injustice to the inheritors, particularly when there are minors and orphans among the inheritors, in which case it shall be unjust consumption of their property.

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**The first question of Fatwa no. 17951**

**Q 1: My father died; is it permissible to slaughter a cow or sheep after his death, although he did not request this in his will? Guide us, may Allah reward you with the best.**

**A:** Slaughtering cows or sheep for the deceased after a certain period following their death is a Bid`ah (innovation in religion) that must be given up. It is prescribed to give Sadaqah (voluntary charity) on behalf of the dead at any time, by distributing meat or any other kind of food to the needy people.

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**Fatwa no. 18287**

**Q: In the country where I live, there are some people who, when a relative of theirs dies, inform the husband of their daughter about the death of such person. They specify a particular day for their in-laws to come with their guns and musical instruments to express their happiness for the death of such person. If the husband of their daughter refuses to do so, they take their daughter from him by force without divorce between the husband and his wife. What is the ruling on this case if I am a Muslim and have to take part in this practice? As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy and Blessings be upon you!)**

**A:** This practice is a Bid`ah (innovation in religion), therefore it is not permissible for a Muslim to do it or keep silent regarding it. Moreover, it is obligatory for the religious authorities

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in your country to stop this and rebuke people for doing it even by punishing them if necessary.

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**The second question of Fatwa no. 19769**

**Q 2: When a person dies, the family of the deceased slaughters an animal on the third day of his death, believing that the deceased is going to meet with the other deceased people. After advising them against this act, they claimed that they gave up this belief, but they should still slaughter an animal on the third day. What is the ruling on this?**

**A:** Slaughtering an animal for the deceased in this way is a Bid`ah (innovation in religion) that has no basis in Shari`ah (Islamic law) and every Bid`ah is misguidance. It is prescribed to give Sadaqah (voluntary charity) and make Du`a' (supplication), Hajj or `Umrah (lesser pilgrimage) on behalf of the deceased, as supported by reported evidence.

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## Visiting graves

**The first question of Fatwa no. 14409**

**Q: What is the ruling on visiting graves on the days of `Eids (Festivals) and other days? What is the ruling on reciting the Qur'an for the deceased beside their graves? Does this avail the deceased or not? I am asking this because I live in a village where all the people go out to the graves on the first day of `Eid and eat, drink and play there, while the graves, as I hear, should be a reminder to people to return to Allah as everyone will leave this worldly life.**

**A:** It is prescribed to visit graves for two purposes:

**First,** to remember the Hereafter as the Prophet (peace be upon him) said: (I forbade you to visit graves, but now you may visit them for they remind of the Hereafter.)

**Second,** to supplicate to Allah for the deceased, as it is authentically reported that the Messenger of Allah (peace be upon him) (used to say when visiting the graves of Muslims in Baqi` (the graveyard of Madinah, near the Prophet's Mosque): Peace be upon you, O inhabitants of the abodes, believers and Muslims. Verily, we will, In sha'a-Allah (if Allah wills), join you. You have passed before us and we will follow you. We pray to Allah for our well-being and for yours. O Allah forgive them and grant them mercy.)

As for sitting at the graves, eating, rejoicing and playing, this is not permissible. Similarly, it is not permissible to supplicate to the deceased as it is they who are most in need of supplicating to Allah for them.



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Fatwa no. 14198

**All praise be to Allah Alone, and peace and blessing be upon the Last of the Prophets. To proceed:**

**The Permanent Committee for Scholarly Research and Ifta' has examined the letter His Eminence the General Chairman received from His Excellency the Deputy Minister of the Interior under no. 69199 dated 6/10/1411 A.H., which was referred to the Committee from the Secretariat General of the Council of Senior Scholars under no. 4245 dated 20/10/1411 A.H. regarding which His Excellency asks for examining the petition submitted by the questioner M. A. A. Sh., for giving him permission to visit the grave of his daughter in Abu `Arish located in Jizan.**

After the Committee examined the petition, it decided that it is not permissible for the questioner to travel to the KSA with the aim of visiting his dead daughter's grave located in the Kingdom. This is because it is authentically reported that the Prophet (peace be upon him) said: (No journey should be undertaken except to three Masjids (mosques): Al-Masjid Al-Haram (the Sacred Mosque in Makkah), Al-Masjid Al-Aqsa (the Aqsa Mosque in Jerusalem) and this Masjid of mine (the Prophet's Mosque in Madinah).)

It is sufficient for the questioner to invoke Allah for her while he is in his homeland.

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**Fatwa no. 15509**

**Q: Is it permissible to visit the graves of non-Muslims, as Allah gave permission to His Prophet (peace be upon him) to visit the grave of his mother, after knowing that she was of the dwellers of Hellfire? How can we reconcile between this and the Prophet's saying: "When you pass by the dwellings of those being tormented, you should bow"?**

**A:** Visiting the graves is absolutely Mashru` (Islamically permissible). Visiting the graves of Muslims should be to supplicate and seek Allah's Forgiveness for them, and, take admonition. It is authentically reported on the authority of Buraydah (may Allah be pleased with him) that he said: ﴾The Messenger of Allah (peace be upon him) used to teach them (his Companions) to recite the following when visiting the graves: Peace be upon you, inhabitants of the abodes, believers and Muslims. Verily, we will, In sha'a-Allah (if Allah wills), join you. We pray to Allah for well-being for ourselves and for you.﴿

As for visiting the graves of non-Muslims, this should be for receiving admonition and taking warning. Therefore, when the Prophet (peace be upon him) asked Allah to permit him to visit the grave of his mother, He gave him permission, but when he asked Him to seek forgiveness for her, he was forbidden to. (Related by Muslim in his Sahih)

As for the part of the Hadith mentioned in the question, the authentically reported text is found in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Ibn `Umar (may Allah be pleased with him) that when the Prophet (peace be upon him) passed by the dwellings of Thamud people, he (peace be upon him) said: ﴾Do not enter to (the dwellings of) those who received punishment, unless you are weeping,

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lest you be afflicted with what they were afflicted with.﴿

Entering the dwellings of people who received punishment is not absolutely prohibited; rather, what is meant is that it is prohibited to visit them while feeling relaxed and happy; as for visiting them weeping, seeking self-admonition, there is nothing wrong with this.

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**Fatwa no. 15725**

**Q: I am an Egyptian person working in Qatar. I am religiously committed and I wish to visit the grave of the Prophet (peace be upon him) and I have been saving the necessary money for travel. However, my mother's sickness consumed all the money I saved. One day, I saw in a dream a man with a face full of light who was wearing a white Jilbab (loose outer garment with no front opening) and a white turban. He said to me: "I am the one who will intercede with your Lord on your behalf on the Day of Resurrection." What is the ruling on this?**

**A:** It is not permissible to travel to Al-Madinah Al-Munawwarah for the purpose of visiting the grave of the Prophet (peace be upon him). Rather, it is prescribed to travel to visit Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah) to offer Salah (Prayer) in it. Anyone who visits Al-Masjid Al-Nabawy should greet the Prophet (peace be upon him) with Salam (Islamic greeting of peace). This dream of yours was from Satan who wants to frighten and mislead you from the Way of Allah. So you should not pay any attention to this dream or think about it.

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If a person intends to visit Al-Masjid Al-Nabawy, it is not incumbent on them to visit it; they may cancel the travel and no compensation is required.

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**The eighth question of Fatwa no. 15925**

**Q 8: Is visiting the graves of Awliya' (pious people) and reciting Qur'an or Al-Fatihah (Opening Chapter of the Qur'an) for them Halal (lawful) or Haram (prohibited)?**

**A:** Visiting graves for the purposes of receiving admonition and supplicating to Allah for the deceased is Mashru` (Islamically permissible), as the Prophet (peace be upon him) ordered us to do so for these purposes. But visiting the graves for Tabarruk (seeking blessings), beseeching for help and supplicating to the deceased instead of Allah is Haram, as this involves major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam), may Allah save us!

As for reciting the Qur'an for the deceased people near their graves, this is not permissible just like offering Salah (Prayer) there.

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**The second question of Fatwa no. 16388**

**Q 2: What is the ruling on visiting the graves on the thirteenth, fifteenth**

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**and fortieth days after the burial of the deceased? I must add that such habits are widespread in our country.**

**A:** Visiting the graves is permissible for men if it is done for the purpose of taking warning and admonition, and invoking Allah (Exalted be He) for the deceased Muslims. It is worth mentioning that there is no fixed time for visiting the graves, so the practice of fixing a particular time for visiting the graves is a Bid`ah (innovation in religion) which Muslims are not permitted to do, as there is no evidence to support this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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**The second question of Fatwa no. 17453**

**Q 2: Is it permissible for women to visit the graves?**

**A:** It is not permissible for women to visit the graves as the Prophet (peace be upon him) cursed the women who do this, for fear that Fitnah (temptation) may take place when women come to the graves grieving and wailing. On the other hand, it is Mustahab (desirable) for men to visit the graves if they are to follow the Mashru` (Islamically prescribed) way of sending Salam (Islamic greeting of peace), supplicating for the deceased and taking warning from their condition. However, visiting the graves for Tabarruk (seeking blessings) and supplicating to the deceased is Bid`ah Shirkiyyah (innovation in religion tantamount to associating others with Allah in His Divinity or worship) that is not permissible either for men or women. Likewise, visiting the graves to supplicate and recite the Qur'an there is a Bid`ah (innovation in religion) and a means leading to Shirk (associating others with Allah in His Divinity or worship).

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**The second question of Fatwa no. 18647**

**Q 2: My father died last year (may Allah be merciful to him), and so I visit his grave, send Salam (Islamic greeting of peace) and supplicate to Allah for him, facing the Qiblah (Ka`bah-direction faced in Prayer) and having his grave in front of me; is this right or wrong? What is the prescribed way of visiting the graves, may Allah reward you with the best.**

**A:** Visiting the graves for sending peace, supplicating to Allah to have mercy on the deceased and taking warning from their condition is Mashru` (Islamically prescribed), as the Prophet (peace be upon him) did so and said: (Visit the graves for they remind of the Hereafter.) Accordingly, there is nothing wrong if you visit the grave of your father and supplicate to Allah for him, facing the Qiblah and having his grave in front of you. All praise is due to Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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**The third question of Fatwa no. 19756**

**Q 3: Is it permissible when a person visits the graves to make Du`a' (supplication) for all the deceased or**

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**should the person perform it exclusively for their family?**

**A:** It is Sunnah (action following the teachings of the Prophet) for men only to visit the graves to learn lessons, take admonition, send Salam (Islamic greeting of peace) and make Du`a' for the dead Muslims in general and for their families in particular.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20261

**Q: Recently, many people have been frequently visiting the grave of Aminah, mother of the Prophet (peace be upon him) in Al-Abwa', on the pretext that the Prophet (peace be upon him) visited it. Is it an act of Sunnah (supererogatory act of worship following the example of the Prophet) to visit her grave? Did the Sahabah (Companions of the Prophet) and Salaf (righteous predecessors) visit it? Did the Prophet (peace be upon him) visit it once or many times? We hope you will give us a satisfactory answer, as the matter is very problematic for it is surprising that some people frequently visit her grave. May Allah grant us success and help you benefit Islam and Muslims.**

**A:** It is known that the Prophet (peace be upon him) visited the grave of his mother once and asked for Allah's Permission to seek His Forgiveness for her, but he was denied permission to do so. It was not reported that he (peace be upon him) ever visited his mother's grave again or that the Sahabah or the Salaf visited or traveled to her grave. Setting out on a journey to visit graves is prohibited as it is a means of Shirk (associating others with Allah in His Divinity or worship).

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The Prophet (peace be upon him) said: ﴾Do not set out on a journey but to three Masjids (mosques)...﴿ It is not permissible to set out on a journey to visit the grave of the Prophet's mother or any other grave, based on the Hadith mentioned above. So it is worse to seek the help of the dead which is major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). Accordingly, Muslims should adhere to the Sunnah (whatever is reported from the Prophet) and keep away from Bid`ah (innovation in religion), Shirk and all the means that lead to it. May Allah grant us all success and guide us to beneficial knowledge and righteous deeds.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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**The second question of Fatwa no. 20517**

**Q 2: A relative of mine that I loved and still love for Allah's Sake died. I visit his grave twice or three times a week, where I stand at the grave and invoke Allah for him. Then, I put some sweet basil on his grave. I do this because I heard that when one puts a green branch of a tree or any other green plant on a grave, the plant keeps on seeking Allah's Forgiveness for the person buried in that grave until it dries up. I would be grateful if you could explain this point, may Allah reward you with the best.**

**A:** The practice of putting flowers, basil, green leaves of trees or other green plants on the grave, claiming that they seek Allah's Forgiveness for the person buried in that grave until they become dry is a newly-invented practice and a Bid`ah (innovation in religion) that has no origin in Allah's Purified Shar` (Law). The only permissible practice is to seek Allah's Forgiveness and invoke Allah for the deceased when visiting the grave or at any other place, as only this benefits the dead person. As for the Hadith adopted by some people as evidence on the permissibility of putting green palm tree leaves or other green leaves on the graves, which was narrated by Ibn Abbas (may Allah be pleased with him and his father) that: ﴾Once



The Prophet (peace be upon him) passed by two graves and said, 'They are being punished, but they are not being punished for anything that was difficult to avoid. One of them used not to take precautions to avoid getting soiled by urine when he urinated, and the other used to walk about spreading Namimah (tale-bearing).' Then he (peace be upon him) took a green palm-branch, which he split in two and planted a piece on each grave. They said, 'O Messenger of Allah, why did you do that?' He (peace be upon him) said, 'May their punishment be reduced so long as these do not dry out.'﴿ (Related by Al-Bukhari) It can be said that such a situation was particular to these two people whom Allah informed His Prophet (peace be upon him) that they were being tortured in their graves for a sin each had committed. This practice was exclusive to Allah's Messenger (peace be upon him), not to be taken as a regular practice by the Muslims with regard to their graves.

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**Ended by Allah's Grace - the (seventh) volume of the (second) section**

of the Fatawa issued by the Committee! By Allah's Will, it is followed by

the (eighth) volume, the first of which is (Zakah)